

THE CHRISTIAN CENTURY

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His Last Days in Jerusalem

By William E. Barton

Disciples and the Immigrants

By O. F. Jordan

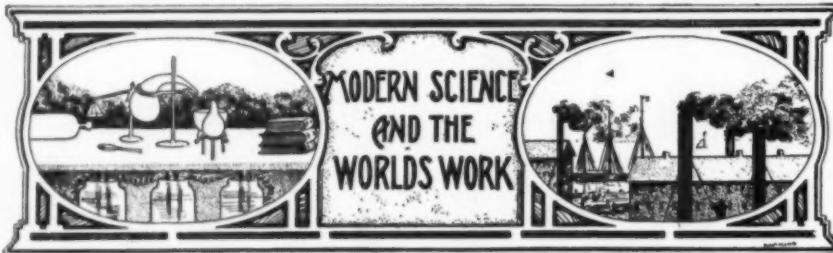
Can We Catch the Train?

By W. Remfry Hunt

The Immortality of the Soul

Editorial

CHICAGO

**SWIMS THROUGH PANAMA CANAL.**

An American professional swimmer swam through thirty miles of the Panama Canal last November, covering this distance in a total swimming time of sixteen hours and thirty-five minutes. It is estimated that a vessel will require ten hours for passage through the fifty miles of the entire canal. The swimming feat required parts of two days for its completion.

WIRELESS MESSAGE TO EXPLORER.

Through Canadian government channels a wireless message was sent to Donald B. MacMillan and his fellow explorers at Etah, Greenland, from the American Museum of Natural History. It was a "cheer-up" message of Christmas greeting, and while no response was received or expected, it is believed the message reached its destination. Doctor MacMillan's party is equipped with wireless apparatus, although it is not able to send messages over the 1,600 miles, which separates it from New York.

BALLOON BREAKS WORLD'S RECORD.

The world's record for long-distance flights by spherical balloons was broken recently when the German balloon "Duisburg" rose from a village in Saxony and descended eighty-seven hours later at a point in European Russia near the Siberian frontier. The total distance covered in this flight was a fraction of a mile more than 1,738 miles. The longest previous flight was that of a French balloon which, in March, 1913, flew from Paris to a point near Kharkov, Russia, a distance of 1,492 miles.

A NEW WEATHER CHART.

On January 1, 1914, the Weather Bureau began publishing, at Washington, a daily weather chart which shows at a glance just what is happening, meteorologically, over the entire northern hemisphere, cabled weather reports from Europe and Asia being combined with the ordinary telegraphic reports from American stations.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

• • •
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• • •
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• • •
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

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Shall We Live Again?



HE BELIEF in immortality is one of the most profoundly significant facts of human life. In a world where all things change and all men die, and no form of life is seen to continue, where man, himself short-lived, lives long enough to witness the death of almost every living type whose life begins with his own, men are found who cherish the strange belief that there is life beyond death. That any one sane man should hold such belief in the face of the facts which surround all men, is worthy of attention; that any considerable number of them cherish the faith would be a phenomenon worthy of study; and if the belief should be found to be wide-spread, no thoughtful student of human affairs could afford to ignore it, either as a philosophical dictum or as a force in the life of the race.

* * *

It cannot quite be said that all men believe in immortality. A few tribes are said to have been found, so low in the scale of being that this hope has not yet been discovered among them. And a few men at the other extreme of life have cherished the hope inherited from their own past, and have outgrown it, or call it in question. It is here as in many other spheres of human relations that extremes meet. The men to be convinced of immortality are those who have not yet risen to where they can grasp a hope so large; or they are those who have risen to where they think they have outgrown it. With the former we have no present concern. But the latter group deserves consideration. Among those who compose it are not a few who would gladly believe in immortality if they thought they could. And with them is a still larger company of those who, believing, long for a surer footing for their faith; who strain their eyes, sometimes tear-filled are those eyes, in hope of discerning some more sure reality of what they fondly hope.

To both these classes Easter should bring a message of real help. For this reason we are to consider the immortality of the soul.

* * *

There is ground for faith in immortality in the moral nature of man. This was the faith of the great philosopher Kant. The most impressive fact in the world is duty. The "categorical imperative," enforcing upon the conscience the idea of obligation, he affirmed must have its rational explanation in the possibility of a perfection which is

itself the progressive attainment of a goal infinitely distant. We have in our souls the command of obedience to a law infinitely perfect; that perfection we do not, cannot attain in this short and ignorant life; yet this life has in it the possibilities of the beginning of a life which, continued and purified, may attain at last to that ideal whose vision now beckons the soul onward in the path of obedience.

Somewhat to the same end was the teaching of Lotze, who said, "That will last forever which on account of its excellence and its spirit must be an abiding part of the universe; what lacks that preserving worth will perish." But this is less confident than the large optimism of Kant. It leaves us room to ask, "Am I certain that my own soul is of such enduring worth that the universe cannot get on without it? Am I of such excellence that my spirit must be an abiding part of the moral fiber of the creation?"

It would not be strange if we found ourselves compelled to answer in the negative, and we should answer, "No; with all our longing, we may as well be modest: The universe got on before we were born; it probably will survive our death. We are not necessary to God."

* * *

But let us not be too sure that God can get on without us. Not the dogma of immortality, but the spirit of it, is what Christ brings to us. Is the hundredth sheep necessary to the shepherd who has the ninety and nine? Yes, if his ideal is that of a complete flock. Is the individual soul indispensable to God? Yes, if he has expended millions of years in fitting up a world for its education, has brought it by slow stages to an appreciation of the meaning of it all, and now, after so much of waiting and labor, has succeeded in making the world a fit place for the perfecting of his own moral life in a conscious and independent soul.

* * *

Do we stand mourning by our silent tombs
Of buried hopes and joys which long have fled?
Could we but harken, as the sisters did,
To that sweet voice and strong, to which the dead
Gave ear and hear him say: "Take ye away
The stone," which we perchance, by our own hands
Had stationed there; would we not find, as they,
Our dead come forth; new life, new hope, new joy,
Come springing at His Word? Then why encase
Our lives in our own selfishness? Our Saviour stands
As standing then, and looks with loving face,
And calls us to himself—our Brother, Friend.

His Last Days in Jerusalem

BY WILLIAM E. BARTON.

"I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no dark saying. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

EVERY year a larger number of Christians follow the narrative of the week which began with the triumphal entry and closed with the resurrection. The story requires the use of all four gospels, as it is impossible to construct the complete account from any one of them. The story of the leading event of this, the most memorable event in the world's history, may be told in a simple narrative.

Nothing could have exceeded the surprise of the disciples when Jesus announced to them his intention of going to Jerusalem at the time of the passover. For weeks he had been in seclusion because of the plots of the Jewish leaders against his life. But they had ceased to oppose or question. Thomas said, "Let us go with him that we may die with him," and they all assented.

Jesus left the little town of Ephraim, where he had been staying for a time, and crossed the Jordan, approaching Jerusalem by way of Jericho. He slept in Jericho on Thursday night, March 30, A. D. 30, he and his disciples being the guests of a prominent and wealthy man named Zaccheus.

FRIDAY—THE JOURNEY FROM JERICHO.

On Friday morning they said farewell to their hospitable host, and started early for Jerusalem. It was an all-day walk, and those who undertook it were accustomed to start in good season so as to put a considerable part of the journey behind them before the day grew hot. The distance would have been eighteen miles in a straight line, but the road winds considerably. And the taxing feature of the journey is not the distance but the climb. Jericho lies nearly 1,300 feet below sea-level, and Jerusalem is nearly 2,600 feet above. It is a climb of nearly four-fifths of a mile, and from a depth that gives an oppressive atmosphere into a considerable elevation.

They must have halted beside the way of the Apostles' fountain, the only spring for miles in the wilderness. They doubtless rested for some time in the heat of the day. Toward sunset they climbed the slope of the Mount of Olives, and arrived in Bethany. Lazarus was expecting them, and Mary and Martha were waiting inside the court to welcome them. The guest room was ready and was reached by an outside stair leading up out of

the courtyard. Water was ready for the washing of their feet, and a simple meal was waiting.

THE SABBATH IN BETHANY.

Jesus and his disciples spent a quiet Sabbath in Bethany. He may have taught in the local synagogue, but he did not go into Jerusalem. The day was one of uneventful rest.

But on Saturday night, after the Sabbath sun had set, a great feast was served. A neighbor named Simon offered his home for the event, and Jesus and the disciples sat down with Lazarus, Simon and the prominent men of Bethany. Martha served; she was always serving. After the dinner Mary came in, bringing a flask of precious perfume, and opening it, poured the costly oil on the head of Jesus. It was an extravagant act of love; love that did not measure its cost. It shocked many who were present, and most of them thought what Judas said, "Why was not this ointment sold for \$300 and given to the poor?" For that was the value of it, in terms of what it now would purchase; and there were many poor in Bethany.

There are times when love demands an expression in terms that will not accept commercial or prudent proportions. If Jesus had said what Judas said, it would have been one of the most popular texts in the Bible. The world still holds its breath at the extravagance of Mary's gift; but Jesus gave its true estimate.

"TO WHAT PURPOSE THIS WASTE?"

That night the Lord and his disciples rested in the home of Lazarus, and the guestroom, like the banquet hall, was filled with the odor of the ointment.



"Arise, Let Us Go Hence"—By Schonherr.

Judas did not sleep well; and now and then finding one of the other disciples awake, he muttered, "To what purpose was this waste?"

SUNDAY—THE ENTRY INTO THE CITY.

On Sunday the little village was astir early. The Sabbath was past. Belated pilgrims who had camped around the Apostles' spring were passing early on their way to Jerusalem. Neighbors were running into Lazarus's home asking concerning the Lord's plans for the day; and the little they learned caused them to wait eagerly for more news. Two of the disciples were sent to a neighboring village where the Lord had a friend, and they returned leading a young ass and its mother. The colt was saddled and led to the courtyard door. The gathering crowd blocked the street. Pilgrims from below halted and waited eagerly, while people of Bethany assembled in ever increasing numbers.

At length the door opened and Jesus emerged. He wore a seamless garment of unusually fine texture; and his appearance was the signal for a demonstration. As he started toward Jerusalem some of his friends ran before, shouting and others followed after. As they rounded the shoulder of Olivet, they met another company coming out from the city to meet him. The two companies met and mingled, and became a crowd, and the enthusiasm reached a high level.

The people snatched branches from the palm trees then abundant there and waved them in the air before him. Some of those who went before snatched off their loose outer garments, their "abas," woven in alternate stripes of white and brown, and carpeted the ground ahead of him. They entered the Golden gate bearing all before them. Those who went before cleared the narrow streets, and the throng filled the way from wall to wall. People stood in doorways and gathered in street intersections and looked out from balconies and down from housetops. Used as Jerusalem was to sensations, it has seen nothing in many a day like this. For Jesus was entering the city where David had ruled, in the manner in which David's son was to come, when he came to his kingdom.

They came to the temple area, the procession continuing into the outer courts of the temple itself. The children caught up the happy shout of the multitude.

Jerusalem woke to new life and hope that morning in the shout, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!"

MONDAY—THE LORD IN HIS TEMPLE.

Jesus returned to Bethany that afternoon and spent the night. On Monday morning he and his disciples rose early and started for Jerusalem before break fast. The Lord was full of indignation at the abuses which he had seen in the temple; and he was determined to clear the house of God from its defilements. No one resisted him. The doves flew free above the temple, and the broken cages lay behind. The angry, sullen traders fumed and fretted, but did not attack him. That day he was Lord of the temple; and he strode its courts the Master of men.

TUESDAY—THE LORD IN CONTROVERSY.

But Tuesday was a very different day. The enemies of the Lord gathered courage; and when he entered the temple on Tuesday morning, they met him and demanded to know by what authority he did these things. From that time on through the day, controversy followed controversy. The Lord met them all with readiness and decision, and one by one the groups of his adversaries retired, confused and silent. Yet all day the confidence of the priests was increasing.

By evening the result was certain. The Lord had presented himself in his temple, and had been rejected. Sadly he and his disciples withdrew to Bethany, and as they went, they sat upon the Mount of Olives and looked back at Jerusalem, beautiful in the sunset, while the Lord declared that not one stone of the temple should be left upon another.

WEDNESDAY—THE LORD IN RETIREMENT.

On Wednesday the Lord remained in Bethany, a quiet guest in the home of his friends. Part of the day he doubtless spent in prayer, and part in pleasant converse with his hosts. It is good to think about this day of quiet and sweet companionship that came before the final day of suffering.

On Thursday the Lord sent two of his disciples into the city where, by appointment, they met a friend at one of the public fountains. They followed him silently and without greeting until he entered a courtyard. They followed him inside, and he shut the door after them. Then, for the first time they spoke:

"The Lord saith, 'Where is the guest chamber, that I may eat the passover with my disciples?'"

The room was ready. The disciples had not been there before, but they knew

the friend in whose home they were. It was a large room, and was used for gatherings at feast times. Doubtless there were many such rooms in Jerusalem.

THURSDAY—THE LORD AMONG HIS FRIENDS.

The disciples entered the room by the outer stair that led from the courtyard, and there prepared for the feast. They bought and killed a lamb, and roasted him with the lamb that the family below was preparing, and when all was ready, returned to Bethany, and came back with the Lord and the disciples. Here they ate the passover, while the family below was doing the same. After the meal they remained in the room, and the Lord spoke wonderful words to them.

About midnight they left. The young man who had guided them to the home rose from his bed to shut the courtyard gate after them; and his wonder and curiosity growing, he followed them through the city and out across the valley of the Kedron. He was wrapped only in a sheet he had snatched from the bed. He saw the Lord arrested, and himself felt the rude hand of a soldier laid upon him. He ran through the night, leaving his loose garment in the hands of his captor, and lay shivering until morning.

For Judas, angry at the Lord's extravagance, and his refusal to bring in violently the kingdom of heaven, and being also a lover of money, entered into a plot with the priests by which he agreed to point out the hiding place of Jesus, and to identify him by means of a kiss.

The Lord knew what was coming, and

had left his disciples on guard while he prayed for strength for the coming ordeal. But the disciples, weary and in the midst of the reaction from an anxious and arduous week, slept at their post; and when they wakened, the Lord was walking boldly past them to meet the betrayer and the mob.

FRIDAY—THE LORD AMONG HIS ENEMIES.

It must have been about one or two o'clock on Friday morning when Jesus was led into the house of the high priest. He was given a hasty examination, led through the court to the adjoining house of the high priest's father-in-law, and there examined again. A fire was burning in the courtyard, possibly the very fire that had roasted the passover lamb for the priestly family. The servants and some of the mob were gathered there, and Peter had entered and stood among them. They accused Peter of being one of the disciples of Jesus; and Peter was in the very act of denying it when Jesus was led through the court. The look of Jesus went straight to Peter's heart, and he went out and wept bitterly.

The full moon looked on Jerusalem. The night was light where the moon shone, but the shadows were dark. The disciples huddled in out-of-the-way places until morning; and not all of them had courage to go with the crowd that gathered in front of the high priest's house to wait for the formal condemnation of Jesus.

Pilate did not live in Jerusalem, but in Cesarea; yet at feast time he came to Jerusalem. He was there at this time; and to him, the Roman governor, Jesus was taken. Pilate had no wish to send an innocent man to the cross, and while he did not understand Jesus, he felt sure that he was the victim of persecution. The more he saw of Jesus, the less he wanted to put him to death.

But the mob cried that if he let Jesus go he was no friend to Cesar. Fear for his position at last constrained him to do what he knew was wrong. He washed his hands in the attempt to evade responsibility, but in vain. The church throughout its generations has preserved his name to an immortality of infamy. His is the only bad man's name preserved in a Christian creed—"He suffered under Pontius Pilate."

They crucified Jesus outside the city wall. We do not know where. The spot long connected with this event by tradition is that covered by the Church of the Holy Sepulchre; but this does not at all



"The Holy Communion"—By Joseph Aubert.



"The Last Supper"—By Leonardo Da Vinci.

meet the conditions. The place whose present situation most accurately makes real the events of the crucifixion and resurrection of Jesus is the hill known as "The New Calvary," sometimes unhappily called "Gordon's Calvary," together with the garden and the tomb adjacent.

The hours of Jesus' suffering on the cross were mercifully short. Few men crucified died so soon; they sometimes lived for days. When the soldiers came to hasten his death, that the body might be removed before sunset, he was already dead.

Nicodemus and Joseph of Arimathea took his body, and wrapping it in fine linen, gave it hasty burial in a new

tomb. Though so hasty, it was the burial of a prince; a hundred weight of spices lay about the tortured, blood-stained body. They rolled a great stone to the door, and went sadly home in the sunset.

SATURDAY—THE END IN THE GRAVE.

On Saturday the guard watched the tomb; and the disciples hid in dumb, utterable sorrow. There is no record of what they said or did. It was a day of black, unrecorded agony.

Through these days a group of good women had been following Jesus. We catch infrequent glimpses of them; but we know they were there. They knew where Jesus was buried, but did not

know that the body had been anointed and laid amid spices. They came, bringing spices which he had bought, to do their last sad act of love.

EASTER SUNDAY—THE MASTER RISEN.

It was a beautiful April morning. The valleys around Jerusalem were green. On the slope of Calvary grew the red anemone, red as blood drops. Daisies and cyclamens grew in the ravines. The women made their way among the gardens to the tomb. Lo! it was empty. And, while they wondered and questioned, the glad message came to them from the angel, "He is not here; he is risen. Come, see the place where the Lord lay!"

The Disciples and the Immigrants

A Statement, a Vision and an Appeal.

BY ORVIS F. JORDAN.

THE Disciples began their movement as an enterprise in Home Missions. The Christian Association was an organization to spread the gospel in needy places without sectarian bias so that it might be acceptable to all. In those days the city had not yet appeared as we know it now. Ninety-seven per cent of all the people were upon the farms. The supreme task of home missions was to follow the pioneer in his wanderings and to bring him to Christ. The success of our movement is the success of this particular phase of home missionary enterprise. No movement in America has ever been better adapted to the exigencies of such religious work as has our people.

After a hundred years of history, we find the whole face of the map in America is changed. There is no frontier in the west, for the adventurous settler has long since pushed his way to the Pacific Coast and sighs for more worlds to conquer. The frontier is now on the borders of great cities. It is to be found in new industrial cities that spring up like magic as Gary did. It is to be found in the colonies of the foreign speaking where the immigrant horde of Europe gathers.

Rev. O. F. Jordan.

OUR BROTHERHOOD IN PERIL.

If our people insist upon doing the work of a hundred years ago, a work entirely in English, for people in smaller communities, they must not be surprised to find their growth checked and their future one of second rate importance among the religious forces of America.

The immigrant is here. In ten years about ten million foreigners have arrived and already there has been born to these a considerable company of children. These foreigners have taken possession of our institutions in many cases. Their names are to be found on the tickets of the various political parties in all of our cities.

The Disciples have been successful with mission work among the Slavs. It may be a similarity of temperament. It may

be that the historical development of this people has made them ready just now to receive our simple biblical message. At any rate, it has been shown that we can reach the Slav. Our work in New York, Chicago, Cleveland, and in Pennsylvania has proven this.

A PROTESTANT CRISIS.

Of the immigrants coming to America, the Italians are first in numbers, the Poles second, and the Jews third. The Bohemian is already here in large numbers. Among the Bohemians, strong infidel propaganda has sprung up. Halls are built to house their societies and an infidel catechism is taught the children on Sunday. When they react from Catholicism, there was no wise and competent missionary at hand to interpret Protestantism to them in a large way. Our work for them must be exceedingly difficult because of these facts. The Poles of America are now in the stage of thought that the Bohemians of this country were forty years ago. The Poles have already a strong independent religious movement of Catholic churches that have broken with Rome. They are quarreling with the ecclesiastics over the low educational efficiency of the Catholic parish schools. They are becoming imbued with socialism and American radicalism of various brands and the Catholic authorities now report that one-third of the Poles in this country are outside the Catholic Church. If the Protestant Church fails to sense this crisis, we shall probably have an anti-religious movement among the Poles that will as far exceed that among the Bohemians as the Poles are more intense in all their convictions than these fellow-Slavs.

RUSSIANS IN AMERICA.

The Russian Jew has been coming for a good while and has taken possession of the east side of New York but the movement of Gentile Russians to this country is of more recent origin. In Chicago, five years ago, there were few women in the Russian colony. Now women are appearing in greater numbers in public meetings, having come to join husbands or sweethearts. The great empire of Russia has all the conditions to compel an immigrant movement. It is just beginning but we shall yet see vast hordes of these people arriving.

The Scandinavian is already here but he continues to come by the hundreds of thousands. So long as he affiliates with the Lutheran Church of the fatherland, he will be well cared for spiritually. Thousands of Scandinavians are not so

affiliated, however. The preacher in this country has not known how to interpret religion in the new situation the immigrant finds himself in. These Scandinavians not only form large and powerful colonies, but have taken possession of whole states.

The immigrant cannot be evangelized in the old spontaneous and haphazard way by which we did so much work for the pioneer. We must reach him through organized society work. In the first place, he must be reached in the first generation with a foreign tongue and this means in some cases the training of American workers in foreign colonies, in the language, for this special work. It means that the work is to be done in a population working for low wages and in great poverty where the mission cannot be made self-supporting in some cases for a whole generation. It is doing work among a people who have been used to worship in the homeland in beautiful and appropriate edifices. All of these facts make deeply significant the appeal of home missions.

A CALL FOR FUNDS.

Such work is expensive. The Presbyterians in Chicago have one single mission on which they spend forty thousand a year. Another mission costs them thirty thousand a year. They are spending more on a single plant in Chicago than the Disciples are spending on all their foreign-speaking work in the United States. We were tardy in the development of our foreign missionary conscience. At last we dream great visions for China and India. The last blot to be removed from our people as a great missionary force in the redemption of the world is their neglect of foreign missions at our very gate. Once we realize the significance of these newcomers, once we appreciate fully that their children are to be the future Americans and possess vast sections of our country, we shall see that if Disciples are to have standing room in the America of another generation, they must go seriously to the task of evangelizing the immigrant.

Our May offering for home missions will be a testing time. It will reveal the intelligence and conscience and imagination of our great brotherhood. It will show whether we are provincial or truly catholic in our conceptions of our task. Through the length and breadth of the land, the sermon, the printed page, and the missionary conference should make real to our brotherhood the peril and the opportunity of the immigrant invasion.



Executive Board of Young Men's Christian Association, Tientsin, China.

Shall We Catch the Train?

A Call to the Church in Recognition of a Present Crisis.

BY W. REMFRY HUNT.

IT IS obvious that the last hundred years of missions in Asia have wrought wondrous transformations.

Missions are discovering the language of truth. Chairs of comparative religious science in our seminaries at home are giving the wider equipped missionary candidates a truer estimate of other religions. Points of contest apprehended through a wider religious discernment and gained by a clearer knowledge of the sacred systems of the east, have given a richness and promise to the future of missions.

These achievements, like all forward movements, in the divine plan, cost. Missions commenced inexpert and, somehow, have just grown. The art of kind-

of the west have had to meet as brother men in quest of the divine life. So it is that as God and man have en-sphered, so too, all races, climes and religions and societies must merge out in brotherhood as the day into the wider dawn. Arguments may fail to win the devotees of other faiths, because all men cannot reason, but even a child can see. Here is the crux of the theme. One clear vision of Jesus Christ in all the calm majesty of his divine revelation, articulated in the terms of human understanding, and "the vision splendid" will dawn upon the awakening minds of the newly emancipated millions of China.

MISSIONS AND THE CROSS.

Missions were born in the moments when the church had the cross before its eyes. Its visions looked at the outstretched hands of Calvary, and hitherto unexplored territories became centers of radiating evangelism. And so the great commission is being carried out. In the microscopic cloisters of sectarian creedology, or in the frigid zones of destructive criticism churches became cold, egotistic, and unimpressive. In the warmer realms of sacrificial service, dating from the twelfth century on, the missionary crusades saw the church with a normal, healthy circulation. A moving civilization and a stationary church would spell out a fatality for both.

It is the decisive hour for larger movements. No law is more sound or final than that the church will get out of missions more than it puts into them. Alike in their insistence on sacrifice and gain, the laws of the natural and those of the spiritual world bear the impress of the same hand. Each field demands its own preparation and yields its own proportioned harvest. It reads like a laboratory. When the church gives until it

feels virtue going out of her, then, like the prodigal she may be said to have come to herself and will see anew that her own elective outgathering is in order to an universal ingathering from the kingdom of this world until it consummates in the kingdom of our Lord and of His Christ.

THE PRESENT CRISIS.

The fruitfulness of sacrifice is the seal of the real and vital succession. As witness the heritage of the new missionaries in the rich bequests they are heirs to, in the language, letters, open doors, razed walls (and that sometimes done single-handed by some lonely apostle builder with a broken shovel). Facts tell.

Missions have invested too much in these great mission fields to leave the work unequipped or to call retrenchment at this critical juncture. If crises are calls to action, then the whole missionary body unitedly and expectantly calls the church to do a new and larger thing in missions. Lives as precious as those of Morrison, Muirhead, Nevins, David Hill, Dr. Young Allen, Charles Garst, Chas. E. Molland, Jos. Adams, and other pioneers of the new day in the persons of Dr. Hudson Taylor, Dr. Griffith John, and others among the sainted women who have lifted China and Japan, call the churches at home and the workers on the field to a heroism worthy of the splendid traditions of the days of the endued, endowed, and empowered apostolic personalities.

THE INSISTENT NOTE.

The one insistent note that has rung out clearly and impressively in the provincial conventions held by Dr. John R. Mott and his able colleague, Dr. Campbell Gibson, has been the call to prayer. In the minds of many of the workers in China too, it has seemed to be a deepen-



W. Remfry Hunt.

ly recognition had to be stretched till race ties loosened. Antagonisms had to be displaced by harmonies, and in the social and religious circles the best of the east and the best

ing conviction that we "workers together with Him" have yet to know what it means to appropriate our resources and to discover anew what availability we have in God.

Speaking to this theme of fervid, sacrificial devotion, and of its call to the home churches, as also to the missionaries on the field Fletcher S. Brockman, B. A., sums up the situation with the vision of the prophet of the morning. "A picture comes before me today. One-half a billion of people gathered around the rim of the Pacific, people that have for centuries been divided from us by walls that are high. I see them, the youngest of all peoples on the earth, I see them as perhaps today the most intense and active, I see them in a state of flux, I see them with the manacles of the past fallen from them, and with the breath of the twentieth century upon their brows. I see them waiting for the very best that the world has for them."

"A WAR WHOSE END IS PEACE."

"If there is a heroism here today, I call you to a war whose end is peace. Is

there patriotism, I call you to a statesmanship which is laying the foundations of God's kingdom. Is there imagination, I call you to see redeemed millions marching into the presence of our King. I would rather live in this hour than in any hour the world has ever seen. I would rather have a part in this task than any task the world has ever known. I would rather die in this cause than to live in another. I would rather go through it poverty-stricken and in want than in any other to have wealth and ease and all the honors that the world could bring."

SHALL WE MISS THE TRAIN?

There is a strategic element in opportunity. Sometimes there are epoch-making moments. One stands thrilled at the thought of the great missionary organizations sinking their primary departments and uniting in the great structural work of presenting the Lord Jesus Christ to these awakening nations. Christian union may be deferred a bit at home but we should miss the train to victory if we did not at once unite on the foreign mission field.

shall be considered.

Many a congregation by such action has denied itself the precise sort of leadership it most needed—leadership sound and staid with the judgment of a settled mind. The penalty of the error is often a pastor pitifully callow and brash.

The only fair and sensible way for any committee sent to look for a pastor is to make no rules beforehand—to judge nobody by a tradition but everybody alike by the one crucial criterion: Is he growing and can he be depended on still to grow?

Don't classify by ages, classify only by individual quality. No pastoral committee is square and fair that proceeds by any other rule.

Meanwhile let the young ministers pray above almost all else to be delivered from the paralyzing effects of self-content.

He who escapes it not only delivers his own soul but helps to dissipate a heavy cloud from the lives of fellow-workers.

HE WAS RIGHT.

The amenities of political campaigning are amusingly illustrated by a story told by a southern congressman.

It appears that during the course of a stump speech delivered some years ago by John Sharp Williams in Mississippi he was interrupted by a sudden yell from a man in the audience:

"I have been robbed by pickpockets!"

"I did not know that there were any republicans present," promptly suggested Mr. Williams, in order to get a laugh.

"Oh, there ain't, there ain't!" roared the unhappy man. "I'm the only one!" —Lippincott's.

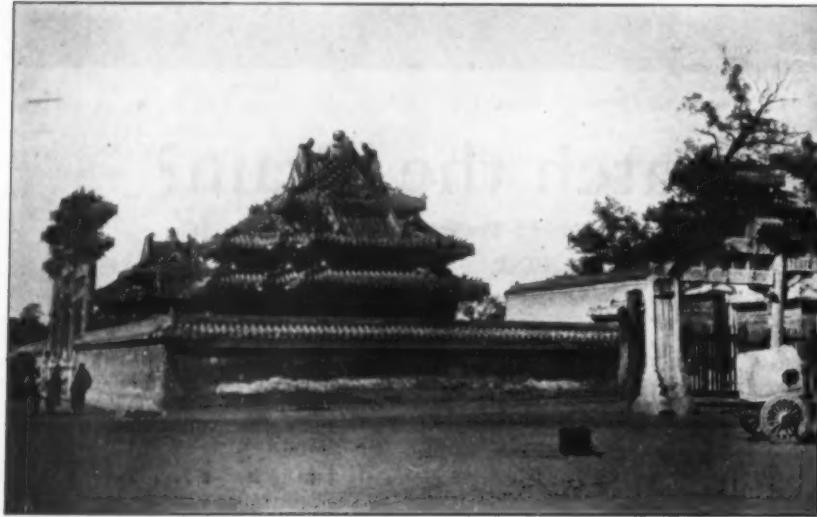
MURDOCK ON PROGRESSIVISM.

The first charge that meets anyone who is of a progressive tendency is that he does not believe in organization. Now, I do believe in organization, and yet all my life I have had to overcome the accusation that I do not. What is organization? What underlies it? Simply this: Self surrender in the individual, that is all. I learned this lesson early, and learned it curiously, so declared the Kansas Congressman for the ears of a Collier's Weekly reporter.

I was born in a little yellow huddle of cottonwood shacks, out on a bleak and floor-flat prairie, continued the Congressman. My youth was spent among booted and spurred cowboys, among feathered and blanketed Indians, and yet in our little primitive prairie town we learned the fundamental lessons of life, just as people in older communities learn them. And, as I said, I learned this lesson of organization curiously.

Living across the road was a family by the name of Patterson, and they had a little boy named Bud. Bud possessed remarkable mentality. Everybody in our town believed that Bud was to rise to high estate in this world, and his own parents believed that Bud might become President some day. So they began to train him up in the way he should go, took particularly good care of his table manners,—taught him which hand to use for his knife and which hand for his fork, and what he ought to eat with a spoon.

In time we all grew to understand that Bud was a marvel at table etiquette. But there is this about a new country that is noteworthy: On the frontier in the old days people were poor, and, like most poor people, were proud. Poor people do not invite one another to dinner, for various reasons, and the tragedy



Temple to a Confucian Saint.

The Dead Line of Fifty

FROM "THE CONTINENT."

A man's mental attitude toward his own work is the determining factor of his development. The man who has satisfied himself has lost the only dynamic of further personal growth. And lacking growth, he is already caught in dry rot and decay.

A shrewd old minister lately said:

"The 'dead line' is not at fifty, but at thirty. If a man is still growing at thirty, he will last long past fifty. But if he quits growing before thirty, he won't outlast fifty at the farthest. The whole question is settled twenty years before."

Churches would never have contracted an objection to pastors of advanced age except that so many older ministers, bundled up in fine conceit of themselves, have complacently come to expect congregations to fit them instead of recognizing their own obligation to fit their congregations.

Just as fatal as hardening of heart to the inner spiritual life is hardening of habit to the outer life of helpfulness among men.

Anybody no longer able to reconsider

his old method and substitute a better method for it, has come to the end of the chapter.

And the recurrence of just such infirmities in so many ministers tells how the prejudice against pastors above fifty got started.

But the worst thing about that prejudice and the spread of it is that its effect reaches out far beyond the men who have committed this stultifying blunder and affects others in middle life who have worked with wise eagerness to preserve their serviceability.

It is tragedy, indeed, when such men, prepared with the capital of accumulated experience to accomplish a larger service than ever, find opportunity cut off by the assumption of stubborn, unreasoning laymen that no minister over fifty can possibly be "a live one."

This is the enormous injustice which a church works against capable men in the ministry and against itself as well, when by arbitrary enactment before it begins search for a pastor it determines that no man older than forty-five or fifty

in little Bud's life was that he had never had an invitation out to dine with anyone, so that he could try those manners on somebody besides his own folk. But finally his opportunity came.

Living east of my town was an English family by the name of Smithons, and one Sunday they invited Bud and Bud's parents to Sunday dinner. Here was his chance at last, and he went to the Smithons' all cocked and primed to try those table manners. He got along famously. He did not make a mistake until the very last. The Smithons had for dessert some sort of preserved cherries, the kind that float around in their own juice; and as Bud was eating them he suddenly became aware that he had got something into his mouth that wasn't a cherry. He swallowed it around with his tongue a long time and tried to make out what it was. You know how difficult it is to identify a thing by feeling of it with your tongue. It seemed to have hair on it, and he was afraid to swallow it; so he just swallowed it around with his tongue.

What would you have done? Reach up in your mouth and place that thing on your plate in front of your mother and all those strangers after all those years of training? Ah, no!

Little Bud told me for the first time in my life the lesson of organization. I have had to relearn it many times. Everyone must learn it. Society would not get along without it. No domestic tranquillity is possible in its absence, or business or professional or political success. Little Bud said, "I'll tell you what I did. Finally I simply swallowed the infernal thing out of respect for the family."

A NEW KIND OF MINISTER.

Here is another sign of the times, which shows that a change has come over the world, says the Reformed Church Messenger. The Cambria Steel Works,

Johnstown, Pa., employs a minister, who devotes his time and services to the religious life and the spiritual good of the men working for it. To be the pastor of a steel mill is something new and unique. That is an enviable position for a man who is anxious to do special work for the Master. He has a fine opportunity. He will learn some things himself. If he is faithful, he will be a better and a stronger man even than he is now. This experiment has been undertaken because many of these men attended the recent special evangelistic services held in Johnstown, during which many of the millmen were converted. There was an improvement in the conduct and the work of the men. The managers of the steel mill saw their opportunity and acted.

DEATH TO OPIUM SMOKERS.

They are thorough in China. Proclamations announcing the death penalty for smokers of opium have been promulgated, according to reports from various provinces. One soldier was found with the pipe. He was shot, reports the Central Christian Advocate.

We can but wish that we had an equally drastic enforcement of our liquor laws. Naturally, we do not mean the death penalty. We have penalties enough. But we are lax in enforcing them. Hence, bootleggers and jointists in some communities.

Our Readers Opinions

Editor The Christian Century:

I have read your editorial in this week's Christian Century, "Hurling the First Stone." Am somewhat surprised at your attitude, and beg leave to take exceptions to some things you say in it.

The preachers and writers you mention as using their abilities and energies against the Church of Rome, are alive

to the situation. They are like the boy's pup getting their eyes open. They as well as others who study the condition of the times realize more and more that it is the influence of the Church of Rome that is the cause of much disturbance in this country.

You fail to recognize that they do not teach Christian union, and that their slogan is, "Make America Catholic." The Church of Rome is not a religion in the true sense of the word, but a thoroughly organized political body, a "system" to get control of everything for the benefit of the church.

They say the church is not in polities. Then, why do the priests advise from the pulpit the voting for the Catholic nominee for alderman, although he be a deposed policeman now running a saloon. Let me ask who controls the city council, who holds the important county and state offices? Catholics; and a more rotten condition never existed in the state and county. Even the president is dominated by a Catholic, and 80 per cent of all his appointments are Catholics. You say it would be a sorry spectacle for us to attempt to take care of the untaught communicants of the Roman Church; would it be any harder than teaching "the heathen Chinese?" In the first place they are not untaught in one thing, i. e. strict obedience to the priest and church. What can you expect from them? Can they be loyal citizens when their leading paper, "The Western Watchman" says when the government in any way interferes with the church, "To hell with the government!" It is time for the weak-kneed and spineless Protestants to get in line and really do something. If there is to be any advance in the Protestant churches, the press, pulpit, and people must awaken out of sleep, and work together to defeat the influence of the Church of Rome.

L. M. SHIELD.

Mrs. Tommy Atkins

With no Apologies to Kipling.

By HELEN ROWLAND.

I WENT into a church last night as meek as meek could be; And lo, the preacher rose and aimed his sermon straight at me! And while he railed at womankind I smiled behind my fan, For, said I, "We may be dreadful, but we're good enough for man!"

Oh, it's woman this and woman that and "woman is to blame." Remember, back in Eden, shifty Adam said the same! It's "woman's clothes!" and "woman's ways," "her hats, her heels, her walk!" It's woman, woman, woman!"—and I'm tired of the talk!

It's "the woman with the serpent's tongue," when poets wield the flail, Or "the female of the species," far more deadly than the male! It's "the hobble-skirted horror," luring men to sin and debt, It's the vain and wily "vampire" or "the strong-armed suffraget!"

Pshaw; it's woman this and woman that! "The woman tempted me!" But it's "Oh forgive me angel!" when they're waking from a spree. It's the "mannish modern woman" or the "silly, frilly" one; But it's "God bless home and mother!" when they want their cooking done.

It's the "sneakin', peeking woman," never known to work or think;

It's the "nagging, ragging woman," driving patient man to drink; It's the "rambling, gambling woman," spending all her husband's cash; It's the "ghoulish, clubbish woman," letting hubby live on hash.

Oh, it's woman this and woman that, and say, I didn't do it! "Behold, the woman lured me on!" or else, "she drove me to it!" It's woman here and woman there, man's burden all through life! But when they get a toe-ache, it's "Oh, where's my little wife?"

Now, we aren't all plaster angels and it's lucky that we're not, As long as we must live with men (a rather earthly lot), We may have our faults and foibles, but if all your taunts were true, Well, don't you think we still should be quite good enough for you?

Oh, it's woman this and woman that and "Let's reform her, quick!" But it's "ministering angel!" when they're down and out and sick. It's woman here and woman there, and "Ware the siren's snare!" But if man gets into heaven, 'twill be woman got him there!

THE CHRISTIAN CENTURY

EDITORIAL

A RADICAL AND FLAGRANT DEPARTURE

FACTS have recently come to light concerning the constitution of Phillips Bible Institute, a school for training lay-workers and ministers, recently established at Canton, Ohio, and claiming Disciples' auspices, which indicate that that institution has made a radical departure from the distinctive purposes and program of the Disciples of Christ.

The departure is so radical and involves the betrayal of a principle so well established by consistent and conscious practice through our entire history that it will, if persisted in, inevitably put the young school outside the fellowship of Disciples' institutions.

Specifically, what has been done is this: The founders of the Institute have written a theological creed into their constitution and provided that any teacher suspected of non-conformity to that creed shall be tried by the trustees, whose final authority shall be the New Testament Scriptures "as interpreted by" a certain tract entitled "Our Position" by Isaac Errett and a certain book entitled "The Church of Christ" by Thomas W. Phillips, whose name the institution bears.

After setting forth the purpose of the Institute the constitution, in Article III, affirms the following creed of five articles:

A. The existence of a personal God, our Maker, our Redeemer, our Preserver and bountiful Benefactor, who has revealed himself to the world through Jesus Christ, who also is revealed through the Prophets and Apostles that by inspiration wrote the Old and New Testament Scriptures.

B. That Jesus is the Christ, the only begotten Son of God who died for the sins of the world and whose crucified body was raised from the dead by the power of God as declared in the Scriptures.

C. The presence of the Holy Spirit in the Church whose office is to comfort, sanctify and up-build in the Christian life and through the preaching of the Gospel to convict the world of sin and proclaim the Divine Salvation therefrom.

D. That God's people should be One. One Lord, one faith, one baptism. That the Bible furnishes an all sufficient revelation of the Divine Will and a perfect rule of faith and practice. That Peter's confession, "Thou art the Christ, the Son of the Living God," should be the universal creed of the church. That the ordinances of the Gospel should be observed as they were in the Apostolic days.

E. That all primary authority in religion dwells in God, who delegated this authority to Jesus Christ and Christ delegated this same authority to the twelve Apostles who by their teachings rule in the Church to-day. Apostolic doctrine, apostolic practices and apostolic ordinances are the only ones that are binding on the people of God to-day.

Teachers may not "hold, expound, teach or promulgate opinions or doctrines contrary to the fundamentals set forth in Article three."

And the provisions for a heresy trial are complete in case any teacher or officer does hold a contrary opinion. It is assumed that this creed of five articles embodies and explicates essential New Testament doctrine. But in the event of a heresy trial the ultimate appeal is not to the creed but to Isaac Errett's tract and T. W. Phillips' book.

A CREED AND A POOR ONE.

THIS the Phillips Bible Institute has fallen deeper into the pit of creedism than are the much pitied "creed-bound sects" around us! This Institute has placed itself four removes from the ultimate authority to which the Disciples of Christ have always appealed!

What is that ultimate authority in matters of faith?

The person, Jesus Christ.

But this institution appeals to Christ as interpreted by the New Testament as interpreted by this creed of five articles as interpreted by Isaac Errett's tract as interpreted by T. W. Phillips' book!

Tell it not in Gath! We should have wished to keep this skeleton in our own closet had not the trustees, apparently in sublime unconsciousness of the irony of the thing they had perpetrated, published abroad the news of it. One can almost hear the gleeful sharpening of the pencils in "sectarian" editorial sanctums in preparation for a sarcastic article entitled, "Creed-fighters Embrace a Creed and a Poor One!"

But the remarkable provisions of this unprecedented instru-

ment deserve to be set down in the exact words of the constitution. Article VIII, entitled "Eligibility of Officers and Teachers," reads as follows:

In the employment of teachers, professors or officers of said corporation no person shall be eligible to any one of said positions nor to be appointed or elected a Trustee thereof who shall hold, expound, teach or promulgate opinions or doctrines contrary to the fundamentals set forth in Article III of this Constitution and the Charter of the Phillips Bible Institute, and all teachers, professors, officers and trustees shall upon their employment, appointment or election as such be required to subscribe in writing thereto, and should they while holding such employment or appointment so change their views as not to be in sympathy with said fundamentals or teach, expound, hold or promulgate opinions or doctrines contrary thereto, their office and position in said corporation shall thereupon and without further action upon the part of said trustee cease and determine, and their connection with said Institute shall be at an end, any contract with said Phillips Bible Institute to the contrary notwithstanding, and all employment and appointments shall be based upon these provisions and subject thereto. Should there ever arise any question in the minds of the Trustees as to the eligibility of any teacher, professor, officer or director in said Phillips Bible Institute on account of views or teachings alleged to be in variance from the purpose for which said Institute is founded, or contrary to any of the affirmations contained in Article III of this Constitution and the said Charter, such question shall be decided by said Board of Trustees by an appeal to the New Testament Scriptures as interpreted by "Our Position," a tract written by Isaac Errett, and the "Church of Christ," a book written by Thomas W. Phillips, and their decision shall be final and all property, real or personal, which shall hereafter be bequeathed, devised or conveyed to said corporation shall be taken and held for the purposes set forth in the Articles of Incorporation or Charter, and subject to the provisions hereinbefore stated, and for no other purpose. And no portion of the funds or property, real or personal, or income therefrom belonging to or at any time received by the said Phillips Bible Institute by way of benefits, devices, bequest, gift or otherwise shall by any device, plan, form of words or subterfuge be held or used, directly or indirectly, for any purpose at variance with the purposes set forth in the Articles of Incorporation or Charter hereinbefore referred to.

THE MEN RESPONSIBLE.

WHAT are the names of the trustees responsible for this radical departure from Disciples' principles? Who are the men who, forgetting the nature of the pit from which they were digged, have deliberately returned thither determined there to abide? Surely they are obscure men, unacquainted with the spirit and convictions of our century-old movement.

Indeed they are no such thing.

The trustees whose names are embodied in the text of this constitution are:

E. L. Hang, Canton, O.	T. W. Phillips, Jr., Butler, Pa.
O. M. Sala, Canton, O.	P. H. Welshimer, Canton, O.
J. K. Baxter, Canton, O.	Z. T. Sweeney, Columbus, Ind.
H. B. Webster, Canton, O.	W. W. Sniff, New Castle, Pa.
B. D. Phillips, Butler, Pa.	Russell Errett, Cincinnati, O.
H. C. Hodges, Greensburg, Ind.	

Mr. T. W. Phillips, Jr., son of the founder of the institution, and spokesman and defender of this most un-Disciple constitution, says that Dr. Z. T. Sweeney "was responsible for the final form in which the affirmations [paragraphs A, B, C, D, E] were put." And so the marvel grows. There is the name of Mr. Russell Errett, publisher of the Christian Standard, son of the man upon whom the mantle of Alexander Campbell fell. There are the names of Rev. W. W. Sniff and Rev. C. H. Welshimer, among the best known ministers of the younger generation of Disciple leaders.

Could these men have fallen into the old pit inadvertently? Or do they have a defense of the thing they have done?

Either explanation is unthinkable.

We shall have to wait for them to make their own explanation.

WHAT IS TO BE DONE?

MEANWHILE, the facts as presented above will interpret themselves to our readers, without any labored editorial comment. It remains for us to remind our readers of the fact that Phillips Bible Institute is one of the educa-



tional institutions included in the apportionment of the Men and Millions Movement. This means that of every dollar given to the six-million dollar fund a portion goes into the endowment of this Institute whose charter and constitution are radically and flagrantly opposed to the purposes of the Disciples of Christ.

The wonder grows yet more when it is considered that the Commission of Business Men which allotted to this institution its share in the fund was not without knowledge of all the facts herewith presented.

The Disciples Divinity House, an institution loyal to the Disciples' principles and pre-eminently the embodiment of Disciples' ideals, was excluded by the Commission—although afterward grudgingly given half-way recognition—while Phillips Bible Institute was granted unquestioned participation in the brotherhood's alms.

As a result of the public disclosure of these facts there will be, we believe, such an expression of the sound sentiment of our brotherhood as will result either in the thorough reconstruction of the constitution of the Institute or the severing of its connection with the Men and Millions Movement.

ABRAHAM LINCOLN'S GREATER UTTERANCE.

THE world has hailed the Gettysburg address as Lincoln's greatest utterance, but there was one greater. Omitting the preliminary sentence which recited certain facts and principles, Lincoln said:

"By virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated states and parts of states are, and henceforward shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

"And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I commend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

"And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in paid service.

"And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

"In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

"January, 1863.

ABRAHAM LINCOLN."

With these words Lincoln emancipated two races; for slavery was the bondage of the master as well as of the slave.

THE WHITE SLAVE FILM QUESTION

IT IS always a debatable question whether the portrayal of crime, and especially of evil conditions of this nature, will have a greater effect in creating an abhorrence of such conditions or in arousing morbid interest through suggestion in minds all too easily influenced in the wrong direction. Much, it is true, depends upon the nature of the films chosen, and upon the locality where they are to be shown. One picture drama aims at instructiveness by showing that the traps set may be found in stores, railway terminals, steamship piers, etc., says The Standard (Chicago).

In a large city this might have its uses, but in some of the smaller cities, where conditions are different, it has been regarded rather as a poisoned arrow than a weapon of truth. Unlikeness to life is one feature to be deprecated; for if the innocent victim is represented as being saved, the circumstances as shown are likely to be different from those actually prevailing. The class of people who attend such exhibits is also to be taken into account. Those with tastes and standards already vitiated certainly will not profit by the instructive fea-

tures, and to the untrained, susceptible mind the warning against danger is often lost in the trivialities which excite the imagination and overshadow the real issue by lending romance to the tragedy. A picture which would show the prosaic, hard steps back to anything approaching decent living after a serious misstep, might do good, but such would not prove attractive. The reasons for choosing less dangerous methods of instruction are, on the whole, numerous and convincing.

THE SIN OF EXTRAVAGANCE.

PUT your home in your wife's name. Do it openly, and where all your creditors can learn of it. Do it now, when everyone knows you can pay your debts. The most conservative business now has hazards greater than a man should compel his family to share. It is far more honest for the creditors to take those risks than that a man should load upon his wife and children burdens from which with the utmost of his sagacity and industry he may not be able to save them. Carry your home, but not your religion, in your wife's name; and let the world know where you carry both.

Be economical, even in this time of high prices. And what you save, put into conservative investments and not into those wild ventures in which the people of the United States every year sink more than enough money to pay the interest on the national debt. Let your life insurance be of the sort that will be paid to your family in annual instalments, larger while the children are small, and diminishing as they grow up; and not in the sort which your wife's cousin-in-law will invest for her in her own foolish ventures.

Teach the young people wholesome economy and the simple life. One reason ministers' children turn out so much better than other men's as a rule (and they do) is that they learn economy. Boys come to the city and begin to order silk-lined suits before they earn them; begin giving box parties at the theater; and the end of that road is ruin. Do not despise economy and thrift. Economy is no sin.

LOSING LIFE IN THINGS.

THOSE who have wealth in these days and can buy all their hearts desire are beset by the temptation to lose their lives in the midst of an over-abundance of things. The material is all around them in its lavish expression; it is not easy to find the spiritual and to keep the right relation between that which may be bought for a price and that whose worth is beyond the purchasing power of gold. For the old sense of wonder that made childhood glorious, and the yearning that prompted us to reach after God, and the purity of heart that sees Him, these cannot be purchased. These are not things in the market. To lose these is to lose life and there is no other tragedy to compare with that of a lost soul.

CREDO.

FROM THE CHRISTIAN BANNER.

Not what, but whom, I do believe.
That, in my darkest hour of need
Hath comfort that no mortal creed
To mortal man may give;
Not what, but whom!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illumine,
And bids me look beyond the tomb
The larger life to live?
Not what I do believe,
But whom!
Not what,
But whom!

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterians to Meet In Chicago.

Subjects relating to every phase of life—religious, social, educational, political and industrial—will be considered by the one hundred twenty-sixth General Assembly of the Presbyterian Church, U. S. A., which will convene Thursday, May 21, in the newly erected \$750,000 edifice of the Fourth Presbyterian Church—said to be the most beautiful Presbyterian church in the world—located within sight of Lake Michigan, near Lincoln Park in Chicago.

John Timothy Stone, pastor of the Fourth Presbyterian Church, who was so unexpectedly elected moderator of the General Assembly at Atlanta, Georgia, last year, will open the Assembly in the forenoon with a sermon in which he is expected to survey the church's progress during the last year.

Only once before in the history of the Presbyterian General Assembly has the retiring moderator convened the new Assembly in the church of which he was pastor.

As the moderator mounts the platform to preside over the afternoon session at which the new moderator will be elected, S. Hall Young, who spent forty years of his life doing missionary work in Alaska, where he established the first church of any denomination, will present Doctor Stone with a gavel made of the tusks of a walrus which Doctor Young himself killed on one of his expeditions in the Behring Sea. A similar gavel will also be presented to the newly elected moderator when he assumes the duties of his office.

Because of the precedent established last year in the election of Doctor Stone as moderator from the floor of the Assembly, without any preliminary electioneering, no aspirants to the office of moderator have appeared. It is expected none will appear. In previous years the pre-assembly scenes were very much like those attending the scenes before a national political convention, when rival candidates and their supporters fought for prestige.

President Wilson and Secretary of State William J. Bryan, both of whom are Presbyterians, are expected to be present and address the Assembly.

United Presbyterians and Unity.

The United Presbyterian publishes an article by John A. Wilson on Church union. This paper was read before the students of Pittsburgh Theological Seminary (United Presbyterian) at their request, and it was at their solicitation that the United Presbyterian published it.

The author begins with this statement: "I am asked to give some of the reasons why I am opposed to the organic union of the churches in general and to the particular union proposed of the United Presbyterian and the Southern Presbyterian Churches."

Considering the general question of organic oneness, Doctor Wilson declares himself opposed to it for two reasons: "1. Because I do not believe in either the necessity or the expediency of oneness of organization for the church." In support of this statement he declares that this principle was neither taught nor practiced by Christ and his apostles, nor by the early church.

"2. I am opposed to the visible organic union of the church because it has proved disastrous in the past."

Taking up the matter of the proposed union with the Southern Presbyterian Church, the writer gives as his reasons for opposing it: 1. "Because we are strangers to each other."

"2. Because the denominations are not contiguous."

"3. Our views are diametrically opposite in social respects."

"4. It would involve us in heavy expenses and materially interfere with our home mission work."

"5. It would terminate the prospect of union with the Northern Presbyterian Church, if, later on, that should seem desirable."

"6. It would put an end to the hope of union with a genuinely congenial church,

town center testifies that as a result of open-air meetings conducted in a city square known as "Bomb Block" and containing over nine hundred children, the children can now be heard singing the gospel hymns they have learned instead of the songs of the street. A special effort is made to interest the children in these open air and vacant lot meetings, of whom there was a total attendance of 95,807.

Doctor Jefferson on Church Unity.

In a recent number of the Constructive Quarterly, there is an article by Chas. E. Jefferson, D. D., entitled "The Church and World Brotherhood." Doctor Jefferson thinks that Church unity will not be brought about by discussion of the points of difference in the subjects of faith and order; or by mass meetings and enthusiasm for points of agreement; or by prayer and charity, which have always been more or less active in Christendom, but by force, i. e., the pressure of necessity induced by the foes of Christianity.

Six Thousand Student Volunteers.

During the four years since the Rochester Convention of the Student Volunteer Convention, 1,466 additional volunteers sailed, making a total of 5,882 that have gone to mission fields. This total is divided as follows: Africa, 638; Arabia, 26; Central America, 40; China, 1,729; India, Burma, Ceylon, 743; Japan, Korea, 1,133; Europe, 28; Mexico, 168; Oceania, 67; Persia, 51; Philippines, 163; Siam, Laos, etc., 104; Turkish Empire, 221; South America, 359; West Indies, 177; Other Countries, 225.

Pittsburgh After a "Men's Hotel."

Plans are on foot to provide Pittsburgh with a men's hotel and temperance club, similar to the Salvation Army's People's Palace, in Boston. The movement was fathered by Colon William Evans, head of the Salvation Army in the middle states. Colonel Evans met with twenty-one of Pittsburgh's leading business men and philanthropists March 25, presented his plans and secured the hearty endorsement of every one present.

Fight Overchurching in Pittsburgh.

The first meeting of Pittsburgh's joint church comity committee was held in the Fort Pitt hotel March 30. Seven of the leading denominations appointed committees of five each to represent them. At this meeting an organization was effected, officers elected and committees appointed to draw up and submit a set of rules and regulations to govern the joint committee in its efforts to solve the problem of overchurched communities and the location of new churches.

Missionary Transforms Community.

"Father" William Duncan, eighty-two years old, has recently retired from his missionary work in Alaska. Fifty-seven years ago as a lay missionary of the Anglican Church he began work among the Metlakathla Indians, then a cannibal tribe. Here he has built up a splendid modern community, with neat houses and sidewalks, church, town hall, school, and other improvements.

Laymen to Lecture Preachers.

For the first time a layman has been chosen to deliver the annual course of lec-



Rev. Charles E. Jefferson, who discusses Church Unity.

the Associate Reformed Church of the South."

"7. It would sacrifice the solidarity of our Church."

"8. It would be impossible to get anything like unanimous consent to the proposed union."

"9. The basis proposed is a travesty on the term union; it would be absorption."

Doctor Wilson closes his paper with the following paragraph: "What would President Lincoln and General Grant have said fifty years ago if the Confederate authorities had said: 'If you give up all you have stood for and accept all that we have stood for, our constitution and our institutions, we will accept your name and call ourselves the United States of America.'"

All of which discussion, we must say, is at least interesting!

Methodists Evangelize New York City.

The Northwestern Christian Advocate presents a glowing report of the work of the New York City evangelistic committee of the Methodist Church. This work has been carried on for nine years. An increase of 20,000 attendants at meetings is registered for last year, this being in part due to the fact that open-air and shop meetings began April 1, instead of June 15, as heretofore, and also to the increase of auxiliary meetings held by Brotherhoods and young people's societies. Many backslidden Christians have been reclaimed and gangs of street children have been infused with better ideals. One worker in a down-

tures on preaching on the Lyman Beecher Foundation at Yale Divinity School. The lectures on this historic foundation have always been given heretofore by some distinguished clergyman, but this year the lecturer is to be Mr. George Wharton Pepper, a conspicuous layman of the Episcopal Church.

Russians Desert State Church.

The Holy Synod of the Orthodox Church has just presented a doleful report to the Czar, complaining that the people are leaving the church in great numbers to become Baptists, Stundists, Old Believers, and Roman Catholics. Atheism is also claiming many. It is claimed that Russia will have as many nonconformists as Great Britain within a few years. It was in 1906 that religious liberty was granted in Russia.

Slavic Churches to Meet In Chicago.

On May 21-24 a conference of four Slavic nationalities—Poles, Bohemians, Slovaks, and Ruthenians—is to be held in Chicago. Among these are members of the Baptist, Methodist, Reformed, Congregational, and Presbyterian churches. The conference will have before it at least three definite objects; namely, the securing of a publishing house to furnish an adequate supply of Christian literature in the Slavic languages; the organization of an interdenominational insurance society for enlisting the immigrant's interest immediately upon his arrival, and for protecting him against the anti-Protestant influence of existing Roman Catholicism, infidel, and other insurance societies; and finally to take steps to provide an agent of the evangelical Slavic churches at each leading port of entry.

Publicity Campaign in Baltimore.

Up-to-date methods and the use of printer's ink are features of a publicity campaign just started by the Young People's Association of First Presbyterian Church, Baltimore, Md. The ammunition for the campaign includes a series of bulletins which are placed in the college buildings of Baltimore. Then these young people follow up this publicity with personal visitations.

Doctor Jowett's Theory of Preaching.

Dr. J. H. Jowett, of the Fifth Avenue Presbyterian Church, New York, has just published a new volume containing his recent Yale lectures on preaching. His theory of preaching is summed up in a few simple principles:

First, it must be scriptural, and not only based in some general way on the Bible, but consisting wholly of an exposition of some scriptural truth. Next, it must be intensely spiritual, provided by the Holy Ghost and inspired by a life of intense and instant prayer. And, finally, it must be human. The preacher must not only aim at exposition of a doctrine or a text, but also at the conviction, comfort and uplifting of the man he addresses.

Parish System as Aid to Unity.

A plea for the introduction of the parish system as a method for accomplishing church unity was one of the principal points in an address given recently by Doctor Broening, a Presbyterian minister in Newark, N. J., to the members of his Men's Club. There are, he said, too many large churches within a stone's throw of each other which are necessarily forced into rivalry. The demand for social work, acknowledged by the members of all Evangelical churches,

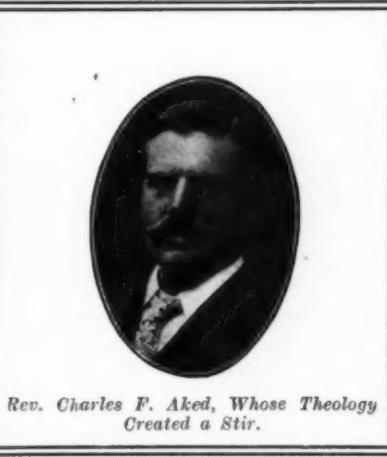
points to the need for effective co-operation.

A Notable Series of Articles.

Dr. William Hayes Ward, who has been for forty-five years associated with the Editorial Department of The Independent and who is now its Honorary Editor, is contributing during 1914 a series of papers under the general title, "What I Believe and Why." The aim of the articles is to present the results of recent scientific investigation and historical research in such plain language that the layman may understand their bearing upon religious belief.

Death of Bishop Scarborough.

The Episcopal Brotherhood sustained a loss in the death of Bishop John Scarborough, of New Jersey, who passed away March 14. Bishop Scarborough had won a position among the leading prelates of the church, and, until recent years, was one of the most active in the Board of Missions and in other phases of church work.



Rev. Charles F. Aked, Whose Theology Created a Stir.

A Cardinal and Prohibition.

Cardinal Gibbons declares that he does not sympathize with prohibition, and that it does not prohibit. A contemporary asks the Cardinal if it is not true that if prohibition becomes universal a large number of Roman Catholics, who are saloonkeepers, brewers and distillers, will be thrown out of business?

Methodists to Change Name?

A change of name proposal will come before the General Council of the Methodist Church South, which meets during May in Oklahoma City. It is pointed out that the word "South" is a misnomer, since this body of Methodists has churches in the Northwest and on the Pacific Coast. It is predicted by those who know the facts that the change of name project will be beaten this year, but that by 1918 it will be carried.

Peace Union Takes Step.

The Church Peace Union recently founded by Mr. Carnegie's \$2,000,000 gift has taken its first step: to secure the co-operation of pastors to preach on the peace movement Sunday, May 17, which is the Sunday immediately preceding Peace Day.

Doctor Eliot's "New Religion."

The Watchman-Examiner (Baptist) submits the following indictments, against the Unitarian faith, which the Examiner believes is the religion Doctor Eliot predicts for the world:

(1) "It is a religion that has no

large churches;" (2) "Draws no great congregations;" (3) "Gathers no interested and earnest bodies of children in Sunday-schools;" (4) "Has no missions nor missionaries;" (5) "Never enrolled a martyr nor a saint;" (6) "Is every year dropping in rank among the religious bodies of the world."

Doctor Mott at Harvard.

Dr. John R. Mott delivered the Hyde lectures before Andover Theological Seminary on March 25, 26, 27 and 30, and April 1. The lectures were given in Memorial Hall, Harvard University and were open to the public. Doctor Mott also preached at the Harvard University chapel Sunday morning, March 28, and conducted chapel exercises during the week.

Old Boston Church Celebrates.

The two hundred and fiftieth anniversary of First Baptist Church, Boston, will be celebrated next year. This was the third church organized in Boston, and the second Baptist Church formed in Massachusetts, coming next after the church in Swansea, formed by a company of Baptists from Wales. It is intended to make this anniversary of the First church impressive and significant, not only for the church, but for the city of Boston.

Swiss Churches Urge Peace.

An alliance of the churches of Switzerland has invited the churches of Europe to a conference to pronounce against standing armies and armaments.

Doctor Aked Controversy Subsiding.

The stir at San Francisco over the discussion of the fitness of Dr. Charles F. Aked to continue as president of the Federation of Churches of that city, because of his doubts regarding the Virgin Birth, has largely subsided. The Congregationalist remarks that "it looks as if the providential purpose of this controversy over Doctor Aked were the bringing into fresh prominence of the central beliefs of the Christian Church."

Immigrants Address Classes.

Dr. Jenkin Lloyd Jones of the Abraham Lincoln Center, Chicago, has been conducting a class on immigration. Doctor Jones, as a part of the class exercises, selected a competent representative of a foreign group to state to the class the point of view of that group of people, their characteristics, ideals, and the results of their experiences under immigrant conditions in America and Chicago. In this way representatives of the Lithuanians, Scandinavians, Germans, Poles, Bohemians, Armenians, and Russian Jews were heard.

Church Enlists "Big Brothers."

One hundred and thirty members of Wagner Place M. E. Church, St. Louis, Mo., Rev. John McCarthy, pastor, have each agreed to adopt a boy, between the ages of twelve and sixteen, as a sort of foster-brother. The boy obligates himself to be an attendant at the church Sunday-school.

Every Member Canvass in Detroit.

On a recent Sunday afternoon 3,500 homes in the vicinity of Central United Presbyterian Church, Detroit, Mich., were visited by a hundred members of that church, who extended invitations to attend church services to 11,000 men and women. At least 3,000 who were called upon attend services now.

Of Human Interest

President Wilson Lauds Bryan.

"Your reference to the secretary of state shows how comprehensively you have looked on during the last few months," wrote President Wilson to a correspondent recently. Not only have Mr. Bryan's character, his justice, his sincerity, his transparent integrity, his Christian principle made a deep impression upon all with whom he has dealt, but his tact in dealing with men of many sorts, his capacity for business, his mastery of the principles of each matter he has been called upon to deal with have cleared away many a difficulty and have given to the policy of the state department a definiteness and dignity that are very admirable. I need not say what pleasure and profit I myself have taken from close association with Mr. Bryan or how thoroughly he has seemed to all of us who are associated with him here to deserve not only our confidence, but our affectionate admiration."

A Story of King Edward.

A story about King Edward is worth repeating. Just before the illness which caused the postponement of the coronation he was racing down one of the country roads in his motor car at a speed which was beyond the legal limit.

"Hi! Hi!" called a policeman. "Stop there, in the name of the law!"

His majesty is said to have slackened speed and called out: "But I'm the king!"

"Jest you come aht o' that," was the reply; "yer the third king wot's come along the morning."

Ex-Mayor Shank on Trusts.

Apropos of a policy of trust reformation, ex-Mayor Shank of Indianapolis said at banquet in New York:

"If a trust is inherently bad, kill it. You can't reform it. It's like the singing lady."

"One man said to another:

"I hear your wife has been taking singing lessons."

"Yes," was the reply.

"Well, what do you think of her voice since it's been trained?"

"It's no better; but there's a lot more of it."

Ex-President Eliot on Psychology.

Dr. Charles W. Eliot is against labor unions on the ground that, while increasing wages, they have reduced happiness—the happiness which comes from initiative and from emulation. At a tea in Boston a young lady attempted too heatedly to put Doctor Eliot in the wrong. She talked of the psychology of work, declaring that work, as understood by a college president on the one hand and by a garbage collector, say, on the other was not by any means the same thing.

"The psychology of work—" she cried, when Doctor Eliot ended her too-warm argument very wittily.

"Now," said he, "when you talk of psychology I'll tell you what I think psychology is like. It is like a man splitting a log. When it is done he has two more to split."

A Bryan Story.

Secretary Bryan in one of his eloquent chautauqua addresses said of drunkenness:

"A frequent cause of drunkenness is the desire to drown sorrow. No sorrow can be drowned, though, in any such way."

"Once in Paris I found a promising young friend seated on a cafe terrace swallowing glass after glass of absinthe hurriedly.

"My boy," I cried, "what on earth are you doing?"

"My young friend made a gesture of despair, and, looking up at me with bleared and sorrowful eyes, he replied:

"Mr. Bryan, I am trying to drown a care that has learned to swim."

Unflattering.

Charles F. Murphy, apropos of Richard Croker's famous letter, said good-naturedly at Good Ground:

"Mr. Croker's letter makes me feel like the lady at the Norristown Hotel. This lady was plainly dressed, but she did not think that she looked out of place at the hotel's 75-cent table d'hote. Yet her waiter, having set before her a plate of soup and a plate of fish simultaneously, bent down and whispered in her ear:

"Eat yer soup first."

A Speedy Friendship.

Paderewski tells Harper's of an amusing incident which occurred while

he chanced to be dining at a famous restaurant in New York. It so happened that the members of a large national trade association were holding a celebration dinner in another part of the building, and at the close of the feast one of the guests made his way to the cloak-room, where he encountered the famous pianist.

The newcomer stared for a long time at the fair-haired Pole, and at last said:

"You are very much like Paderewski. Do you know him?"

"I am Paderewski," rejoined the other, modestly.

"What?" shouted the stranger, and, dashing at him, he shook both his hands.

Before Paderewski sufficiently recovered from his surprise the man stepped to the door and, calling the others of his party, yelled: "I say, Brown, Wheeler, Carey, and all of you, come here! I want to introduce you to my friend Paderewski."

The Clever Mr. Gladstone.

Once when Mr. Gladstone was traveling, he purchased a beautiful bunch of grapes. At the custom house the officer refused to let the grapes pass, saying that they were dutiable. Gladstone refused to pay the duty, whereupon the custom house officer insisted. Gladstone took them out of the basket and ate every one of them. "Now stop me!" said the "Grand Old Man," triumphantly, as he took his seat in the train bound for Brussels.

The World is Growing Better

Chicago Bars "Family Entrance."

Hope of divesting barrooms and rear rooms of saloons of furniture and partitions so as to afford an unobstructed view from the street have vanished for a time as a result of the action of the Chicago city council last week. After a lively debate the aldermen, by a vote of 30 to 25, refused to table a motion sending the ordinance bearing on that matter, back to the judiciary committee. Immediately afterward a motion to re-fer again was carried by acclamation.

But, it is pleasant to report, the ordinance prohibiting signs which may be misleading over the rear or side entrance of saloons passed unanimously. The old familiar "Ladies' entrance," "Family entrance" or "Private entrance" must be torn down under this ordinance. It was introduced by one of the aldermen, and becomes effective as soon as the mayor signs it.

Woman Runs Against "Bathhouse John" Coughlin.

John J. Coughlin, better known as "Bathhouse John" is a perfect example of what a Chicago alderman ought not to be. Yet he has been "serving" the big city in that capacity from time immemorial. But the women are now answering to the roll call, and the fight is on. The Progressive party has placed in nomination for alderman, first ward, Marion H. Drake, and she is being boosted with great enthusiasm.

Here is the way the Chicago Municipal Voters League sums up the two leading candidates for this important position:

Marion H. Drake, progressive; lives Auditorium Hotel; court reporting agency, 1301 Ashland Block; born in Beloit, Wis., 1864; stenographer for Attorney Harry Rubens, 1891; 1891-3 for Attorneys Moran, Kraus, Mayer & Stein;

since 1898 in court reporting business: in Chicago forty-four and in ward four years; has interested herself in the Immigrant Protective League; graduate Chicago College of Law and admitted to the bar; self-reliant, capable and energetic woman of experience and excellent character; well qualified for the office; signed league platform.

John J. Coughlin, Democrat; lives 2034 Indiana Avenue; insurance broker with other sources of income; finishing eleventh term with notorious record; one of the original gray wolves; in past term voted against nonpartisan city elections, for loading park consolidation bill with tax increase, for original Marshall Field tunnel ordinance, and against creating office of civilian deputy police chief to clean up vice conditions; held in office by special interests and commercialized vice; for a time ran a Turkish bath patronized by race track touts, and later was proprietor of the notorious "Silver Dollar" saloon, a "hangout" for low characters of both sexes.

By the time this issue of The Christian Century reaches its readers, the story will be told.

Women Improve Voting Conditions.

The inevitable first result of equal suffrage is the removal of all polling-places from the neighborhood of saloons, declares George Creel in the *Century Magazine*. What was good enough for men is not good enough for their women folk. For the most part, voting-booths are in churches, parlors, corner groceries, or schools. Illinois had many of its polling-places decorated with potted plants, many Kansas towns introduced "no-smoking" regulations, and in all the older equal-suffrage states there is yet to be recorded an instance of insult to women in connection with the franchise.

MODERN WOMANHOOD

Conducted by  Mrs. Ida Withers Harrison

A Mystic from the Far East

There are many definitions of mysticism, but for our purpose we may take it as meaning, "The effort of the human soul to attain to actual communion with the Divine Being."

The saying of Francis of Assisi, "That there were but two things in the world, God and a man's soul—and to know God, and purge one's soul of all that was unlike God," is the very heart of Christian mysticism.

The type of mystic is as varied as the definitions of mysticism—it ranges all the way from the practical benevolence of Johann Tauler, and the meditative spirituality of Thomas a Kempis, to the ascetic absorption of the Hindu devotee. It had its birth in the mysterious East—both Brahmin and Buddhist teach the life of mystical contemplation. With them, the existence of God as a being, the outward world, their own personality, all become unreal, and absorption into Nirvana is their ultimate goal.

HAS MYSTICISM PERILS?

With this oriental type as a warning it is not strange that the dangers of mysticism in the Christian life have been over-emphasized; we are told that the very intensity with which the soul seeks for divine communion has a tendency to make God an experience, rather than a beneficent Being, and to unfit the individual for action and service.

And yet, despite these various perils, the student of church history often finds the highest types of holy living and dying among the Christian mystics. When the church's spiritual life was at lowest ebb, their words and lives frequently came as a protest of spirit against letter, and of active benevolence against dead formalism.

The nature of the German mind made it a fruitful soil for mysticism, and from the Thirteenth century till the time of Martin Luther, the German Mystics embodied nearly all the heartfelt piety in the Church—they have often been called Reformers before the Reformation. Their lives were a reaction and a protest against the worldliness of the church, and the scandalous lives of the clergy—they seceded from mere dogma and formalism and insisted on the spiritual freedom of the individual.

THE GERMAN MYSTICS.

It is interesting to recall that the beginning of German mysticism was in the hearts of devout women, especially was it professed by the nuns; the visions of Hildegard, and the saintly life of Queen Elizabeth of Hungary seem to have been the inspiration of Meister Eckhart, the first of the great German Mystics. His followers formed themselves into a little band, called "Friends of God" in the dark and stormy days of the Fourteenth century, and their avowed purpose was strengthening one another in the living intercourse with the Good Father. Chief among these was Johann Tauler, whose eloquence made him the center of religious life in South Germany for more than a quarter of the century. He was the purest and highest type of German Mystic—personal relationship to God, and the uselessness of good works without a renewal of the inward life are his great

themes. It was said that Luther ranked one of his books of devotion next to the Bible itself.

But the most familiar manual of medieval mysticism to modern readers is "The Imitation of Christ," by Thomas a Kempis, the little monk of Mount Saint Agnes. It has been translated into more languages, and printed in more editions than any book but the Bible, and so voices the yearnings of the soul for good and for God, that it is said to have been the favorite book of its kind, of such spiritual antipodes as George Eliot and John Wesley.

TAGORE A MYSTIC.

The thoughts on mysticism were suggested by some of the works of Rabindranath Tagore, the Bengali poet who recently received the Nobel prize; as I read some of his prayers, especially those in his "Gitanjali," they seemed like a haunting echo of some familiar strain, and presently it came to me that they recalled some of those communings of the soul with God, in Thomas a Kempis' immortal little book.

Might not this vivid "Aspiration" for the Lord of All Life, have been written by the little brown-eyed monk himself!

Day after day, O Lord of my life,
shall I stand before thee face to face?

With folded hand, O Lord of all worlds,
shall I stand before thee face to face?

Under the great sky in solitude and
silence, with humble heart, shall I stand
before thee face to face?

In this laborious world of thine, tumultuous with toil and with struggle, among hurrying crowds, shall I stand before
thee face to face?

And when my work shall be done,
alone and speechless,
Shall I stand before thee face to face.

A NOBLE PRAYER.

And is not this a noble prayer for
strength, with its longing for both being
and doing?

This is my prayer to thee, my Lord
—strike, strike at the root of penury in
my heart.

Give me the strength lightly to bear
my joys and sorrows.

Give me the strength to make my love
fruitful in service.

Give me the strength never to disown
the poor or bend my knee before insolent
might.

Give me the strength to raise my mind
high above daily trifles.

And give me the strength to surrender
my strength to thy will with love.

And what a high dedication of himself
and his work to God is the closing poem-prayer in the book!

In our salutation to thee, my God,
let all my senses spread out and touch
this world at thy feet.

Like a rain cloud of July, hung low with
its burden of unshed showers, let all
my mind bend down at thy feet in one
salutation to thee.

Let all my songs gather together their
diverse strains into a single current,
and flow to a sea of silence in one salu-tation to thee.

Like a flock of homesick cranes, fly-

ing night and day back to their mountain nests, let all my life take its voyage to its eternal home in one salutation to thee.

Does it seem a strange thing to say that we of the West may learn a lesson from this mystic of the East? This is pre-eminently a commercial age, and there is danger that the Church itself may become tainted with the ever present poison of materialism; not only the passion for fine buildings and rich appointments, but the emphasis on outward observance—even the insistence on religion as a historical belief, or an ethical code, may leave out the very heart and essence of it all—and that is, that the supreme aim and end of life is the soul's quest for its God.

And so, it is well for us to hearken to the voices of seekers after God today, and to tune our hearts and lives to the messages of the saints of long ago—Francis of Assisi; Bernard of Clairvaux, and the noble group of German mystics. And most of all, to strive for that hunger and thirst for the divine, that the Hebrew poet and prophet felt when he said:

"As the hart panteth after the water brooks,
So panteth my soul after Thee, O God.
My soul thirsteth for God, for the living God;
When shall I come and appear before God?"

—I. W. H.

HYMN.

Resplendent sun, your brilliant beams
Should make my heart confess
A deeper awe of Him, who is
Our Sun of Righteousness!

O little star, that sweetly shines
In heaven like a gem,
Your light recalls salvation's star—
The Star of Bethlehem.

O falling rain, your welcome drops
Will make the parched earth live!
Our Saviour to all thirsting souls
Water of Life will give.

O flower, opening to the sun,
Teach my heart ne'er to close
To Him whose pure, sweet life was like
The lily and the rose.

O guileless lamb, bring back to me
That life of toil and pain,
The suffering of the Heavenly Lamb
Who for my sins was slain.

Dear Saviour, may we love Thee so,
That all good things may be
But mirrors, where our longing eyes
Seek images of Thee!

—IDA W. HARRISON.

The breath of God's upon the world,
His winds are strong and His surges
long,
For they sweep and roll from pole to
pole.

The West is yeast to the foaming East,
The heathen soul's awake to the goal
Of its highest need and its deepest need.
Refreshed and quickened the hearts of
men,

By the touch of the Spirit felt again,
By the presence that rules beyond our
ken—

The breath of God blows o'er the world.

Disciples Table Talk

Indiana's Diamond Jubilee.

Central Church, Terre Haute, George Darsie, pastor, extends a most cordial invitation to Indiana Disciples, and others, to attend the Diamond Jubilee convention which will assemble in Terre Haute, May 11-14. Oscar E. Kelley, chairman of local publicity committee, writes that preparations are being made for a record-breaking attendance.

All who attend will be entertained in the homes for lodging and breakfast without charge and dinner and supper will be served in the basement of the church at twenty-five cents per meal. There will be no registration fees, and programs will be furnished free. This is expected to be "the greatest convention in the history of Indiana's state work."

Kentucky Pastor Discusses Dancing.

T. S. Tinsley, pastor at Midway, Ky., discussed the very-much-in-the-air subject of dancing in a recent sermon. In closing his sermon, Mr. Tinsley proposed principles by which modern amusements—novel-reading, theater-going, card-playing, dancing—may be judged. The following is his statement:

"**GOD.**—Good will cultivate the sense of God's presence and approval. Evil will destroy it. Your faith in God will help you. **SOUL.**—Good will improve and enrich your soul's experience. Evil will injure and impoverish it. Your faith in your soul will help you. **RELIGION.**—Good will always harmonize with religion. Evil is always discordant. Your faith in religion will help you. **BIBLE.**—Good finds its natural outflow from the Bible. Evil is the suggestion of Satan. Your faith in the Bible will help you. **CHURCH.**—Good is always congenial with the true church. Evil is enemy of it. Your faith in the church will help you. **JUDGMENT.**—Good will prepare you for the final judgment. Evil will make you fear it. Your faith in the judgment will help you. **ETERNITY.**—God gives you Heaven both here and hereafter. Evil gives Hell both here and hereafter. Your faith in Eternity will help you. God, Soul, Religion, Bible, Church, Judgment, Eternity: these are all key words for young Christians—in fact for all Christians."

E. L. Powell on Christian Science.

E. L. Powell, of First Church, Louisville, discussed Christian Science in his month-end sermon, taking as his text 2 Tim. 4:3, 4. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." Dr. Powell pointed out as logical conclusions to which this so-called "science" leads, the following: 1. The destroying of any great moral purpose, any enthusiasm of humanity. 2. The utter extermination of conscience. 3. The extinction of sentiment and sympathy. 4. The reign of selfishness. In concluding he presented a fact which he declared proved Christian Science absolutely out of the question—the Scientist's conception of God. "What is the conception of God entertained by this philosophy?" he asked. "God is all. God is the whole and the only reality. There is nothing outside of Him. If this be true, then God exists in Himself, for Himself, and has nothing whatever to do since He has no field of operation. The Scientists' conception of God is an imprisoned and fettered Deity, hardly on a plane of thought with the impassive Buddha, enshrined in placid silence and looking with Sphinx-like eyes upon the desert of life. A God who is all, and having no relationship, therefore, of Saviour or of redeemer or of healer, is the logical conclusion which follows from the declaration of Christian Science that the Divine Mind is the only reality." Over against this, Dr. Powell presented the God of the Christian: "Ah, friends," he said. "I think that the God of the Christian is

more worth while. I believe in a God who is imminent in nature and in life, in a God whose life is in the sap that flows through the trunk of a tree, whose will is imminent in the governance and guidance of every star which makes its way through the pathless heavens; a God outside whose life and interest no sparrow falls to the ground; outside whose life no rivers flow, no winds blow. I believe in a God who is imminent in this body for healing purposes, but He must have some actual healing to do. I believe in a God who is imminent in this mind to quicken the intellect and to quicken the spirit which can use that intellect even



Rev. C. H. Winders, in charge of Congress arrangements at Indianapolis.

as the organist uses the keys of the organ to startle it into the energy of grand music. I believe in a God concerning whom Jesus Himself said, 'The Father worketh hitherto and now I am carrying on His work'; a God who never slumbers or sleeps; a God who is present in all of the pulsing, throbbing energies and activities of human life; a God who showed Himself so pre-eminently alive that He came down to earth and clothed Himself with flesh and blood; a God who in the person of Jesus Christ swung Himself forward to victory by way of the cross."

Association of Colleges to Meet.

The program of the meeting of the Association of Colleges of the Disciples of Christ to be held at Lexington, Ky., May 1, 1914, is as follows: "The Public Published Annual Reports," Joseph A. Serena, Keuka College; discussion led by T. E. Cramblet, Bethany College. "What the College Catalogue Should Tell," E. W. McDiarmid, Milligan College; discussion led by Thomas C. Howe, Butler College. "How Far Is It Desirable and Practical to Segregate College Students From Those Lacking Entrance Requirements?" Hill M. Bell, Drake University; discussion led by Herbert M. Garn, Christian University. "Qualifications of Faculty Members," T. B. MacCartney, Transylvania University; discussion led by E. V. Zollars, Phillips University. "The Educational Significance of the Men and Millions Campaign," Judge Henry, Cleveland, Ohio. "The Relation of Our Colleges to the World Program of the Disciples," A. E. Cory, Cincinnati, Ohio.

Central Church, Des Moines, Grows.

Central Church, Des Moines, under Finis Idleman's leadership, is in the midst of a campaign to provide adequate equipment for the needs of its church life. An addition will be built, which will take care of pastor's duty, dining-rooms, gymnasium, playroom, etc., in addition to several Sunday-

school rooms. It is proposed to live up to the responsibility which the Central has for the social and religious life of 400 girls and young women and 300 boys and young men. The completed Sunday-school room will accommodate 1,000. The young people, it is reported, are pledging royally to this growing work.

Dr. Willett at Des Moines.

Dr. H. L. Willett's series of lectures, given at Central Church, Des Moines, April 6-8, comprised the following topics: General topic: "The New Order in the Orient, or Darkness and Dawn." Monday, 4 p. m.—"The Lighting of Lamps." (Educational work.) Monday 8 p. m.—"The Changing Orient." Tuesday 4 p. m.—"A Nation in Tears (Korea)." Tuesday 8 p. m.—"The Oldest of the Nations (China)." Wednesday 4 p. m.—"The Social Significance of the New Order." Wednesday 8 p. m.—"Cross and Crescent (Mohammedan Lands)."

B. A. Abbott Addresses Credit Men.

B. A. Abbott, pastor of Union Avenue Church, St. Louis, speaking before the Credit Men's Association at the St. Louis City Club, declared more sentiment was needed in the business world. Some of Dr. Abbott's epigrams, in his talk to the credit men, were: "You will never have an honest horse-race, until you have an honest human race." "We hope to dissipate the old prejudice that the preacher is invisible six days of the week and incomprehensible on the seventh." "Someone has defined a pessimist as a person who Fletcherizes his quinine pills, while the optimist is one who eats his doughnut and throws the hole away." "The credit system is based on faith in human nature."

Massillon Pastor on Practical Topic.

H. Erwin Stafford, minister at Massillon, O., in a sermon on the subject, "The Right of Every Child to Be Well Born," urged that a uniform law be passed, demanding that candidates for marriage register at least 90 days before the granting of licenses in order that authorities might have time to investigate the health and moral records of the contracting parties, even though they be foreigners from very distant countries. This law, he said, should provide against the union of physically, mentally and morally unfit. In the meantime each minister or officer of the law who has the right to marry, should absolutely refuse to join the unfit in marriage." Mr. Stafford declared that he practices what he preaches in this last respect.

New Texas Superintendent of Missions.

A. D. Rogers, pastor of First Church, Denton, Tex., has been appointed successor to J. C. Mason as state secretary and superintendent of missions. He will take up his work about June 1. Mr. Mason, who recently resigned, served as secretary of the mission board for eleven years, and consented to serve until June 1. The annual Texas Christian Missionary convention will be held at Gainesville May 11-14. Judge Anson Rainey is chairman of the board. E. S. Bledsoe is president-elect of the convention, and J. C. Mason corresponding secretary.

Drake Graduates at Atlanta.

Drake graduates, former students and friends who attend the 1914 convention of the Churches of Christ at Atlanta will hold a reunion and dinner. Arrangements have been completed with the Ladies' Aid society of the First Church at Atlanta for the use of their parlors and dining room for the occasion. The dinner will be held October 10.

C. A. McDonald, pastor of church at New Philadelphia, Ohio, gave a lecture at First Church, Massillon, Ohio, on Social Purity recently. Mr. McDonald has a great address, writes H. E. Stafford, Massillon pastor, and presents this delicate question in a very direct and educational manner, yet with a nicety that dignifies the theme. Mr. Stafford believes that Mr. McDonald ought to have an opportunity to present his lecture in all of our churches.

The work in South Omaha is in a more vigorous condition now than in many years.

W. J. Hastie resigned some months since and the work is now led by John G. Alber, a graduate student of the University of Nebraska. Until recently Mr. Alber was the pastor of the church at Auburn where he succeeded in building one of the handsomest structures in the state.

J. L. Thompson, pastor of the Temple church, Kansas City, Kansas, was called to Omaha March 29 to assist in "Go to Church Sunday." In the evening, E. E. Elliott, National Brotherhood Secretary preached for Mr. Thompson, and the Brotherhood Quartette of the Jackson Avenue Church, Kansas City, Missouri, furnished the music.

L. S. Cupp gave his illustrated lecture on Christian Education at the Jackson Avenue Church, Kansas City, March 29. Mr. Cupp is supplying the pulpit at the church until Frank L. Bowen finishes his city work and becomes its pastor.

Geo. P. Taubman, minister at Tulsa, Oklahoma, was seriously injured recently, but happily escaped death by a small margin. An automobile in which he was riding collided with a street car and Mr. Taubman was thrown out on his head. He was unconscious and it was believed could not live. We are glad to report his rapid recovery.

Atlanta is getting ready to entertain the great convention, October 7 to 14 next. The railway rates are ready. The hotels are making reservations. For rates of fare address, E. E. Elliott, executive secretary, R. A. Long Building, Kansas City, Mo.

First Church, Hartford City, Ind., is arranging for a School of Methods for April 13-17 to be given under the auspices of the Sunday-school department of the Indiana Christian Missionary Society, of which Garry L. Cook is superintendent.

Leroy M. Anderson, pastor at Macon, Georgia, goes outside his pulpit frequently and delivers addresses to persons not able to attend church services. Recently he gave an address to the fire department of his city.

Special services were held at First church, Minneapolis, Minn., on the anniversary of the coming to the pastorate of S. T. Willis. A new individual communion service was presented to the church at that time.

The Young Men's Bible class of the school of Newcastle, Ind., recently invited Governor Ralston to address their class, and also an afternoon mass meeting of men. The governor received the invitation favorably.

J. Herman Dodd, once pastor at Franklin Avenue church, Columbus, Ohio, and later at Chardon, died March 27, at New Philadelphia, Ohio. Mr. Dodd was a graduate of Hiram.

W. L. Harris is in a good meeting with the Budd Park Church, Kansas City, with almost a hundred additions to date. This church will dedicate its new building June 7.

The National Brotherhood Secretary is available for addresses and conferences on men's work, and will assist in organizing if desired. Address him at Kansas City, Mo.

Fletcher Cowherd, a member of the Church Extension Board, delivered an address before a recent gathering of the City Club, of Kansas City.

L. G. Batman, pastor at First, Youngstown, Ohio, gave a stereopticon lecture on China, Japan, India and Africa at the Ravenna, Ohio, church.

The Brotherhood at Uhrichsville, Ohio, was recently addressed by Dr. J. S. McClelland, of Bellaire, Ohio, on "Race Betterment."

The Texas Convention will meet at Gainesville, May 11-14. A movement is on foot to bring 1,000 business men to the convention.

Junior congregations have recently been organized at Nezperce, Ida., and Missoula, Mont. H. H. Griffis ministers at Missoula.

A. F. Hensley reports from Bolenge, Feb. 1: "Six more baptized here today, four

from Bolenge, and two from Bojia."

It is rumored that Peoria, Illinois, Des Moines' and Cleveland will each bid for our 1918 National Convention.

Sumner T. Martin came to Nowata, Oklahoma, last July. He found a city of 5,000 surrounded by flowing oil fields, and crowded to the brim with people. The self-sacrific-

ing pastor's family lived in the church for three months until a house could be secured. There are five churches in Nowata, the Christian Church being the largest and most prosperous.

H. W. Elliott, State Secretary of Kentucky Missions, is sojourning in Florida on account of the illness of his wife.

Reports from the March Offering

The First church at Plano, Tex., exceeds its apportionment by \$30. A. L. Clinkinbeard is the minister.

The church at Harrisville, Mo., exceeds its apportionment by \$30 and expects to send more. King Stark is the minister.

The Buda, Tex., church has sent more than four times its apportionment. John C. Myrick of Austin, Tex., is the pastor.

The church at Everest, Kans., sends more than three times its apportionment. T. V. Hubbell of Bethany, Nebr., ministers to them.

Allegheny County, Va., is supporting Mrs. W. L. Burner, Matanzas, Cuba. The Pembroke church sends double its apportionment to apply on that fund.

Fred Goss of Borden, Ind., preaches for the church at Morris Chapel and Borden. Each of these churches has surpassed its apportionment.

The church at Etna Green, Ind., exceeds its apportionment. J. Evard Smith ministers to this church.

Springport, Ind., sends \$60, their apportionment in full. A. L. Stamper leads this congregation in all good works.

Redlands, Cal., sends \$125 as an offering from the church.

Darrow, Ill., more than doubles its apportionment.

F. S. Sellick, of Indianapolis, Ind., preaches for the North Madison, Ind., church. They have exceeded their apportionment.

Roy H. Biser preaches for the church at Brownsboro (Crestwood) Ky., which sent its full apportionment.

Spencer, S. D., also sends its full apportionment. W. T. Loomis is the pastor.

Ferris, Texas, sends \$62 in addition to \$14.10 sent March 7, for Foreign Missions. H. T. Sutton ministers to that congregation.

Williamsburg, Ky., sends \$25 additional and now have reached their full apportionment.

Two churches which have done very well are Detroit, Tex., and Blooming Grove, Tex. The former exceeded its apportionment, and the latter sends more than five times its apportionment.

During the month of March we had much bad weather, which hindered the offering for Foreign Missions, especially in the country churches.

However, the income for the month amounted to \$40,272, a gain over the corresponding month, 1913, of \$228. The number of contributing churches was 1,287, a gain of 73. There was also a gain in the number of contributing Sunday-schools, and an increase in the amount from the schools. The individual offerings were \$4,857, a gain of \$594.

There was a loss of \$3,300 in annuity gifts, but a gain of \$3,200 in bequests. The gain in regular receipts was \$328.

We are encouraged to believe that during April we will be able to make a better proportionate showing in the regular receipts. Let every church be in line at once. No church should neglect this great work to which our Lord has called us.

The missionaries are looking to our people expectantly. They are ready to move forward if the churches speak the word.

Please send to the undersigned at once.
F. M. RAINS, Secretary.

The Congress to Meet at Indianapolis

The following statements from President E. L. Powell and C. H. Winders, of Indianapolis, will explain the substitution of Indianapolis for Louisville as the place of meeting of this year's congress, April 28-30.

"On account of local reasons it has been found expedient to change the place of meeting of the Disciples' Congress from Lexington, Kentucky, to Indianapolis, Indiana. It was not understood that the occurrence of the Lexington races from April 24 to May 6 would practically make it impossible for the congress to be entertained at the date announced. The late discovery of this fact and the brief time allowed to locate another date determined the change of place to Indianapolis. The sessions will be in the church at Irvington, Charles H. Winders, pastor.

The other Indianapolis brethren will co-operate and we know from past experience that this city does the handsome thing always.

"The railroad accommodations are all that could be desired and we are safe in predicting an excellent attendance. The full program of the congress will be announced next week.

"E. L. POWELL, President.
"C. M. SHARPE, Secretary."

C. H. Winders, whose congregation will be host to the congress writes as follows:

"The congress will be held in the Downing Avenue Church, Indianapolis, Ind., in the place of Lexington, Ky. On behalf of the churches and ministers of Indianapolis I wish to extend a cordial invitation to all interested. A good location, a good program and there should be a large attendance.

"Take Irvington car to Downey Avenue and walk one block south. Please notify us of your coming.

"708 Ritter St. C. H. WINDERS."

One Hundred Missionaries for Settlement Service in Cities

The announced purpose of our Home Missionary Society, to help train One Hundred Missionaries for settlement service in our large cities of the United States, meets with my hearty approval. For many years my lot has been cast with the down-town work in some of our cities. The problems of this work have grown upon me with the passing years. The down-town field is ground between the upper and nether mill stones of rampant vice and so-called respectable in-

difference to God's work. The trained settlement worker with a generous field equipment is an absolute necessity.

The effort of our Home Board to enter upon this work ought to double the offerings this year and so furnish the sinews of war to begin this much-needed preparation of acceptable workers. There is no time to be lost while we delay or debate.

Detroit, Mich. C. J. TANNER.

The Northeast Iowa convention of Christian churches will be held in Cedar Falls, May 5-7, where J. M. Morris is pastor of the local church. About 500 attendants are expected.

A pageant, or missionary play, was recently given at First Church, Oklahoma City. It was prepared by the Women's Missionary Federation of that city.

The church at Ashland, Okla., was destroyed by fire March 19. It is believed the fire was of incendiary origin. An oil can was found in the church yard.

The church building at Anaconda, Mont., where H. F. Ritz ministers, had a narrow escape from destruction by fire March 22.

Walter M. Jordan, pastor at Butte, Mont., has been elected president of the County Sunday-school Association.

Iowa's state convention will be held this year at Colfax, July 13-20. B. W. Garrett is preparing the program.

W. B. Slater, pastor at First church, Davenport, Iowa, will give the Decoration address in that city.

EVANGELISTIC MEETINGS.

Valparaiso, Ind., Claude E. Hill, pastor; Scoville company, evangelists; 252 in eight days; continuing.

Jefferson City, Mo., A. R. Liverett, pastor; James Small, evangelist.

West Graham, Va., John A. Tate, minister, preaching; C. E. McVay, singing; 17; continuing.

Steubenville, Ohio, LaBelle View, Earl B. Brown, evangelist.

New Orleans, La., Minges company, evangelists.

Brenham, Tex., First, G. G. Horne, evangelist.

Cheyenne, Wyo., Chas. L. Dean and J. A. Kay, evangelists.

Redkey, Ind., B. F. Aspy, pastor; H. H. Webb, evangelist.

Eldon, Mo., F. T. Ray, pastor, preaching.

Lincoln, Neb., (Bethany), C. R. Neel, pastor, preaching.

Danville, Ill., Taird, C. A. Barnitt, pastor, preaching.

Oklahoma City, Okla., (Maywood), F. J. Whiston, evangelist.

Williston, S. D., F. B. Sapp, evangelist.

Galveston, Tex., (Broadway), pastor preaching, Clare Harding, singing.

Lexington, Ky., Central, Mark Collis, pastor, preaching; 98; closed.

Dallas, Tex., (Ross Avenue), W. T. Colran, pastor, preaching.

Marshall, Tex., Capman and Jones, evangelists; 38; closed.

CALLS.

Geo. S. Peters, Springfield, Mo., to First, Omaha, Neb.

G. E. Rockcliff to Fairview, Mich.

W. T. Cochran to Ross Avenue, Dallas, Tex.

J. Francis Ashley to Forest Grove, Ore.

W. F. Reagor to Carlisle, Ky.

Rev. Mr. Waddell to Wooster, Ohio.

George Prewitt, Butler, Mo., to Winchester, Ill.

J. Muller to First, Alexandria, Ind.

L. Hulser, Deer Lodge, Mont., to Ottawa, Kan.

H. H. Clark to Bakerfield, Cal.

Morton L. Rose to Winters, Cal.

DEDICATIONS.

J. J. Cottrill, East Side, Long Beach, Cal.

A. M. Harvud, Evanston (Cincinnati), O.

G. B. McKee, Vermont, Ill.

F. D. Draper, Ashland, Ohio.

L. F. DePoister, Burlington, Ia.

RESIGNATIONS.

Middletown, Ind., J. V. Coombs, dedicator; \$3,500 raised March 22.

Danville, Ky., G. L. Snively, dedicator; \$60,000.

Fresno, First; ill build; \$75,000.

Stuart, Iowa, Leon Couch, minister.

March 15.

Newcastle, Ind., (Sixth Street), \$2,700

raised March 22.

Marshalltown, Iowa, First; remodeled;

\$1,000. M. E. Genge, pastor.

Barbourville, Ky. Will build.

Hemet, Cal. Will build.

Makes
the most nutritious
food and the most
dainty and delicious

ROYAL
Baking Powder
Absolutely Pure

No fretting over the biscuit
making. Royal is first
aid to many a
cook's success

Clay Center, Kan., to dedicate new building April 12; G. L. Snively, dedicator.

R. A. DOAN TO VISIT MISSION FIELDS.

R. A. Doan, consecrated layman of Nelsonville, Ohio, will sail with his family for the mission lands in July. He and his wife and son expect to visit all the Asiatic fields and probably Africa before their return. For years Mr. Doan has been deeply interested in the foreign work and has desired to take this journey. He now has his business affairs in shape so that he can go. Under Mr. Doan's leadership one of the largest men's classes in America has been built up. For some time the feeling has been strong in Mr. Doan's heart that he should give up the personal management of his business and devote the rest of his life to distinctly Christian work here in America. The time has come now when he feels that he can do this, and he has so arranged his affairs. After spending about a year intimately studying the foreign missionary work at first hand, he expects to return to America for service.

NEWS FROM THE FOREIGN SOCIETY.

Our great Union Educational Institution at Nankin, China, publishes "The University of Nankin Magazine." Volume 5, No. 8 is before us. It embraces about forty-eight pages and is published in English and Chinese. The object of the magazine is to set forth a record of the university activities in all departments.

Recently that terrible enemy to humanity—smallpox—paid its visit to a number of cities in China, including Nankin. It has already swept away many human lives.

W. R. Hunt, Chuchow, China, says: "The secular papers in China commenting on the union of the work of missions predict great and widespread movements in the direction of a new Christian civilization. Have concluded my 25th year of service in China and am singing yet new Doxologies."

The church at Colorado Springs, Colo., is a Sustaining Living-link in the Foreign Society, and supports the work of W. R. Holster, Monieka, Congo, Africa. S. E. Brewster is the pastor.

Dr. G. W. Brown, Jubbulpore, India, writes in a recent letter as follows: "There are signs that within the next few years in our area people will be turning to Christ in large numbers. We have just closed our annual convention, and have had the largest number of baptisms which we have had in the mission since it was first organized. But

we must have more help from home. I wish to call attention to the fact that our number of missionaries remains practically stationary. We have no more missionaries on the field this year than we had when I first came to India fourteen years ago."

The Central Church, Peoria, Ill., M. L. Pontius, pastor, expects to step into the Living-link column this year.

Last week the Foreign Society received \$2,700 from the estate of the late Mrs. Catherine B. Self, of Hillsdale, Kans.

The church at Cameron, W. Va., W. E. Pierce, minister, for 10 years, supports Mrs. C. P. Hedges, at Longa, Congo, Africa. The church has recently voted unanimously to continue her as their Living-link.

The church at Wellsville, N. Y., will support the work of C. P. Hedges on the Congo, Africa, and thus become one of our Living-link churches.

The Blooming Grove church, Texas, James A. Crain, minister, raised more than five times its apportionment in the March offering. Mr. Crain never failed to take the March offering during his ministry.

Dr. W. N. Lemmon and J. B. Daugherty writing from Manila, P. I., say: "The native missionary society started last October is now supporting Juan P. Garcia, an evangelist firmly grounded in the faith and an aggressive preacher. The church at Rizal, of the province of Laguna, has planted a church in the neighboring town of San Pablo, and to this new church were added six during January. The total number of additions reported for the month of January is twenty-six."

The work on the hospital in Manila, P. I., goes on apace, the missionaries say. The plumbing is now being installed. The people are beginning to find the location and the hospital force is kept very busy.

The College of the Bible at Manila, P. I., recently graduated Mr. Ignacio E. Recio, who completed the prescribed course in five years. He is a promising young man and enjoys a lucrative position with the government during the week and is active for the Lord on Sunday.

Leslie Wolf and family of the Philippine Islands are now on their way to America for their regular and most necessary furlough, after more than six years of successful labor among the Philippine brethren. They are soon to visit their aged parents.

The church at New Union, Ky., gave \$160, in the March offering. This is the largest amount they ever contributed. Prof. A. W. Fortune of the College of the Bible, Lexington, Ky., is the minister.

The church at Mayfield, Ky., J. J. Castleberry, minister sends \$600 as their March offering. This congregation finds great joy in supporting a missionary on the Congo. They are delighted with the service they are rendering.

The church at Owensboro, Ky., sends \$410 on its Living-link. Dr. M. G. Buckner is the pastor. He has served that congregation many years. It is a growing and prosperous church.

Within the past two weeks the Foreign Society has received six annuity gifts. Four of these were new, that is, from friends who have not given on this plan before. Of these amounts \$1,000 came from Kentucky; \$500 from Indiana; \$500 from West Virginia; \$500 from Illinois; and one gift of \$500 and another of \$400 from Ohio. This makes a total of \$3,400. We hope many other friends 50 years of age or older will make gifts in this way.

F. M. RAINS, Sec'y.

CHURCH EXTENSION ITEMS.

During the months of February and March the receipts from the churches were \$526.06, a gain of \$67.29 over the same months last year. The receipts from individuals for February and March are \$10,080.02, a gain of \$3,096.02 over the same period last year. These gains are very encouraging. We have had substantial gains each month since the beginning of this missionary year.

During February and March annuities were received as follows: \$300 from a friend in Missouri; \$2,500 from a friend in Nebraska; \$100 from a friend in New Hampshire; \$2,500 from a friend in California and \$3,000 from a friend in Kentucky. A special gift of \$400 was received from a friend in Indiana and \$801.50 was received from the estate of John A. Roberts, Dupre, Va.

During the months of February and March the following loans were paid:

Anacortes, Wash. (Standard Publishing Co. Fund)	\$1,000.00
Selah, Wash. (Annuity Fund)	750.00
Sublette, Ks. (Portland, Ore. Church Fund)	300.00
Conrad, Mont. (St. Louis Union Ave. Church Fund)	250.00
Troy, Ind. (Columbus, Ind. Tabernacle Church Fund)	500.00
Del Rio, Tex. (General Fund)	1,500.00
Runnels, In. (St. Louis Compton Heights Ch. Fund)	500.00
Teague, Tex. (Annuity Fund)	1,250.00
Wichita, Ks. Fairview Church (General Fund)	5,000.00
Ardmore, Okla. First Church, (General Fund)	6,000.00
Smith Center, Ks. (General Fund)	3,000.00
Converse, Ind. (General Fund)	2,500.00
Dallas, Tex. South Dallas Ch. (General Fund)	3,000.00
Napavine, Wash. (Shelton Fund)	400.00
Tunnelton, Ind. (J. C. Mason Fund)	300.00
Antlers, Okla. (Ruth M. Doeller Fund)	400.00
Grandview, Wash. (Sarah A. Holman Fund)	750.00

The above loans were paid at the completion of the buildings.

The following loans were promised during February and March and the buildings are now in course of construction:

Rome, Ga., was promised \$12,000 to save a \$40,000 church building already completed; Dallas, Tex., Rose Ave. Heights \$700; Helena, Ark., at 6 per cent, \$2,500; Lehigh, In., \$1,000; Burnside, Ky., \$500; Chelan, Wash., \$800; Rockford, Ill., \$10,000; Eureka, Mont., \$1,500; Woodland, Wash., \$800; Los Angeles, Cal., Figueroa Street Ch., \$1,500; Seattle, Wash., Fremont Ave. Church, \$1,750; Douglass, Ks., \$3,000, 6 per cent; Fayetteville, Ark., \$5,000, 6 per cent; Hattiesburg, Miss., \$2,000, 6 per cent; Forrest City, Ark., \$1,500, 6 per cent; Ennis, Tex., \$5,000, 6 per cent; Ladysmith, Wis., \$3,500, 6 per cent; Denver, Colo., Englewood church, \$500.

The board also agreed to assist the Soniat Avenue Church, New Orleans, to secure a \$13,500 lot by agreeing to furnish two-thirds

of the amount in cash, provided the church would raise the other one-third in cash. This is one of the best lots in the residence portion of the city on the corner of St. Charles and Henry Clay avenues.

The demands on the Church Extension Board are increasing every month.

Remit to G. W. Muckley, Cor. Sec., 603 New England Bldg., Kansas City, Mo.

THE SUPREME APOLOGETIC.

(From Toronto Convention Address of A. D. Harmon.)

The care of the unfortunate is a natural, sane and fundamental expression of Christianity. Jesus was the Norm of gospel propagation. He was in his ministry what he would have us to be. He emphasized things fundamental and cast the program for all ages. The sick, the helpless, the homeless, lay like a crushed flower upon his bosom. They were in abundance then. Their name is legion now. The individual and social sins and industrial misfortunes that produced them then produce them now. It is a mistake to suppose these are peculiar times. They are peculiar only in magnitude, not in kind. If the care of these was germane in Jesus' ministry then, it ought not to be secondary in ours. Jesus so related his gospel to physical wants that he broke up every funeral he attended, confronted every sorrowing heart, fed every hungry crowd, and released every infirm captive. Most of his parables emphasize the open hand, and every miracle was benevolent but one. He taught that man's first duty is to God, his second duty to man. The proof that a man's heart is on the peculiar is that his hand is on the horizontal. Jesus, as the Norm of God incarnate, pulsating in consonance with infinite love, could not do otherwise. Can the church do less and finish his uncompleted work? Has she not lost his heart when she is little moved by the cries that wrung his soul? It is not a sufficient excuse to say he worked by divine means called miracles. The answer to that is we worked by divine means called hospital and home. That the method is immaterial and the result material is evident in that he rebuked James and John who forbade the man that cast out devils because he had no conventional commission. That we can do this work at all leaves its neglect without defence.

In this splendid ministry we have made a commendable beginning. We journeyed seventy-seven years preaching the gospel before we looked around to see whether the signs promised of Jesus were following. Then six women and one man observed the absence of these signs and by their prayers the National Benevolent Association was born. It carries on four lines of work. It homes the dependent aged. It homes the orphan child. It heals the sick in his poverty, and provides homes for dependent widows with their children, believing the normal home is one in which mother and child are not separated. It has established twelve institutions with a capacity for five hundred children and seventy-five aged. It has nursed and healed one thousand eight hundred and sixty-three of the world's sick and poor. It has homed one hundred ninety-seven aged. It has helped to self-support one thousand one hundred fifty-one destitute women. It has fathered and mothered seven thousand one hundred and four parentless children. It has graduated twenty-six nurses. It has now over three hundred and fifty thousand dollars for a new hospital enterprise in Kansas City. The plans are now perfected and the building will immediately be begun, which, when finished, will be one of the most up-to-date hospitals in the land. In this benevolent work this association has property valued at three hundred and seventy-five thousand dollars, not including the Kansas City Hospital and the Child Saving Institute of Omaha, Neb. This is a commendable beginning, but brethren, for a people who have been preaching the primitive gospel for one hundred years, who stress the apostolic order, whose offerings for missions pass the million, whose individual assets are billions, and whose religious pride is a full gospel, it is not sufficient.

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The Sunday School

THE LOST SHEEP AND THE LOST COIN.

INTERNATIONAL UNIFORM LESSON FOR
APRIL 26, 1914.

Luke 15:1-10. Memory Verses, 8-10.
Golden Text—There is joy in the presence of the angels of God over one sinner that repented.—*Luke 15:10.*

American Standard Bible.
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(1) Now all the publicans and sinners were drawing near unto him to hear him. (2) And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

(3) And he spake unto them this parable, saying, (4) What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? (5) And when he hath found it, he layeth it on his shoulders, rejoicing. (6) And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. (7) I say unto you, that even so there shall be joy in heaven over one sinner that repented, more than over ninety and nine righteous persons, who need no repentance.

(8) Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? (9) And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. (10) Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repented.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

Jesus was willing to be misunderstood. Every teacher must reckon with misrepresentation. Do not explain. Do not apologize. If conscious of honorable intention go ahead and do your work. Jesus had been maligned because he mixed with the mob. It was not to the liking of the religious aristocracy of his day that a Rabbi should interest himself in the rabble. He perplexed the people by the paradox of perfect holiness unhesitatingly coming in contact with corruption. There was no disease which he feared and no danger which he did not challenge. His life was a sufficient vindication of his conduct. He did not in the parable of the lost sheep and the lost coin stoop either to explanations or apologies but he did compel an immediate recognition of the reasonableness of his search for lost souls. He smashed custom with impunity when it stood in the way of God's chariot of love. He was courteous beyond all others, yet threw caution to the winds when questions of eternal life were the issue. He shocked every sense of propriety as he consorted with perjured publicans or admitted to his presence sinners who were under the ban of public contempt. He punctured the bubbles of pride and withered with scorn impious self-righteousness, but he never stepped aside to explain his own conduct. He uttered no words he ever had to retract. He did nothing for which he ever expressed one word of regret. His mingling with the unwashed found its warrant in redemptive purpose. Nothing less than this will ever justify associations with the unbelieving and the besmirched.

GOD'S CLAIM.

"What man among you having an hundred sheep?" God claims all. But all do not recognize the claim. Jesus taught every man to say, "Our Father," but filial devotion is no part of the program of self-indulging sensualists. What about every person being a "child of God"? It depends upon what you mean. In the sense in which it is much used in our day it is utterly untrue. If you mean that God is the Creator of all and has a claim upon all; if you mean that God is Father in the sense both of Creator and Benefactor, then let the term be used understandingly. But if you mean that all humanity sustains equal relations to God nothing could be farther from the fact. How absolutely absurd to call a blasphemous infidel or a heartless libertine "a child of God." Yet, as the Author of all being, the worst and the most degraded in-

dividual is not beyond God's claim and care. He claims the drunkard. He claims the pharisaical, self-sufficient, insolent man who worships culture instead of God. He claims the unregenerate, yet professing church members. But only those who answer the claim are in reality children of God. The parable concerns itself with the relation of the shepherd to the lost sheep.

UNINTENTIONAL DEPARTURE.

"Having lost one of them." The lost sheep did not maliciously turn its back on the fold. There was no intention at the outset of permanent departure. It grazed its way to the edge of its own grave. It followed the appeal of appetite. It degenerated by indulging desire. It went toward its doom with head down. Leaving God is by no means always intentional. Few men who are sinking in the quicksands expected ever to be there. The drunkard one time ridiculed the idea that he would ever be a forlorn, forsaken wreck. The man in the cell did not intend to depart from the path of honor and never expected to feel the sharp claws of the law. The De Luxe-bookswindlers did not begin life with any intention of breaking with honesty and honor. The avowed unbeliever occupied his mind with unhealthful and doubt awakening literature, going from point to point very much as the sheep reached for the next tuft of grass, until both flock and shepherd were lost. We are foolish enough to try to excuse the unintentionally imperiled. But for what has God given us reason? Why are we endowed with will? It is not enough not to have intended to do evil. We must intend to do good. It is no sufficient excuse to say, "I meant no harm." We are expected to do purposefully and mean well. It was the business of the sheep to keep within the sound of the shepherd's voice. Of course the application of the parable has its limit, and may not be too much strained. But there are some very significant suggestions about the responsibility resulting from human endowment. The fact that we have been given reason, a will and a conscience removes all excuse for perils resulting from carelessness.

GETTING LOST GRADUALLY.

The sheep was not lost all at once. "It is the little rift within the lute, Which growing wider makes the music mute." The gradualness of all degeneration increases its probability and does not lessen its peril. Roads very nearly parallel are far more confusing and dangerous than those that separate at abrupt angles. The pin prick with its secreted poison gives no evidence of the disaster and death which has begun. The very nearness of the flock, the sheep with its head down intent only upon the suggestive clumps of juicy grass before it added to the certainty of the hopeless end. Christian relationships and even fellowship with the church sometimes prevent a man's consciousness that he is getting away from God. Everything is determined by direction. Though the departure was gradual it was none the less sure. No man would be a drunkard if the agony of delirium resulted from the first step down. If the thorn scene and the quagmire scene of the lost sheep were the immediate consequence of leaving God fewer people would be found in indifference or despair, with no hope and without God in the world.

THE SHEPHERD'S SOLICITUDE.

It was not the bleating of the lost sheep that called the Shepherd. When the shepherd began his search not a sound had reached the sheep-fold. It was the solicitude of shepherdly love that determined the course of the shepherd. "Doth not leave the ninety and nine and go after that which is lost?" We must not misinterpret the attitude of the shepherd to the "Ninety and nine that safely lay in the shelter of the fold." They were not neglected. They were

not left unattended. They were not left unprotected. Our human weaknesses and limitations lead us into peril at this point. When we search for the lost we sometimes do neglect the responsibilities of the fellowship with the saved. We cannot be too much interested in rescuing the victims in the city slums. It is perfectly possible and perfectly justifiable to yearn with unspeakable intensity for the recovery of the lost people of far away lands. But, meanwhile the ninety and nine have some rights which we are bound to regard. Our sympathy and love for those in our immediate spiritual relationship must be manifest in the Christlike kindness and co-operation due on account of our very relationships to them. We are not to think that the ninety and nine were either forgotten or forsaken by the shepherd. Every sufficient provision was made for them. "God is mindful of his own." The value of an immortal soul to God is beautifully portrayed in the parable. The individualism of the divine method is also indicated. It was the one lost sheep that claimed the daring devotion of the shepherd. We understand how Christ would die on the Cross to have the world, but that he would make the costly sacrifice to save me, that taxes belief to the utmost. The shepherd might have dismissed the matter as of small moment. Only one out of a hundred! The sheep had no need to get lost. There was every inducement for it to stay. It had never been neglected by the shepherd. Its departure was its own fault. Let it suffer the consequences. Right here we see the significance of the divine sacrifice. It was to reconcile his enemies that God almighty came to earth in the person of Jesus Christ and by an irresistible love reaches the lost. No sinner has ever left the church of his own accord because neglected by his Lord. The coming of Jesus into this world is simply the shepherd on the wilderness journey to find the lost sheep.

THE LOST COIN.

"One out of ten." A mere trifle. No. In the eye of God valuable beyond any commercial estimate. The lost coin had much beside its purchasing value. It was the custom for a girl thus to wear her dowry in silver coin. The custom still continues. It had a sentimental worth. The loss of it broke the charm. You cannot measure values when you get into the realm of love's emotion. The point of the parable, however, is the diligence of the search. Again, Jesus is represented as so intent upon the discovery and restoration of what men call insignificant, but what to him has eternal value, that he will leave nothing undone which can be done to make the discovery and to effect the return. Redemptive passion is intensely active. Zeal quickly wanes in Christian service when we have ceased to believe that any one is lost. The holiest passion of life is the redemptive passion. The purpose to reclaim and to restore wonderfully changes our harsh judgment and marvelously increases our willingness to make sacrifices for others.

"UNTIL HE FIND IT."

The dimensions of divine love are only discoveries when we read these words, "Until he find it." There are positively no limits to the solicitudes of God for the well-being of his children. Calvary proclaims what God is willing to do to save a soul. It is at the Cross alone we can read our own worth to the Eternal Father and the blessed Saviour. Awful as is the Cross it is fully equalled by the glory of victory. The parable reaches its splendid climax in an outburst of song. The mountain struggle is minimized and recovery is magnified. All the bells of Heaven are set ringing when a lost soul has been won by the love of Jesus Christ. The Cross is awful to contemplate but the victory is heaven-filling. No ecstasy of earth is comparable for one minute with that which comes to a disciple of Jesus who is conscious of having been used of God to lead a lost one into the Kingdom. Never is one brought safely into the fold without swelling the anthems of earth's joy and flooding Heaven with song.

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR APRIL 22.

The Fruits of a Religious Life. Gal. 5:22-24; John 15:1-5.

"By their fruits ye shall know them." This test we are to apply to the disciple as well as to the teacher. The church must meet it. It must demonstrate its right to be called the church of the living God by manifesting the fruits of the Spirit. The heat and noise of a revival can be matched in an assembly of savages. What remains after the evangelist and his singers have gone? What comes out of the revival? What sort of support does the teaching of the Sunday-school and the pulpit receive during the hours of business and pleasure?

LOVE.

Love is the practical principle of Christian conduct. He who has love has all the other excellencies. The quarrelsome Galatians were about to omit this principle from the list of spiritual goods. All sin is sin against love. As long as we know what it is to love one another, and exert ourselves to the utmost to live up to our knowledge, we are in no danger of committing the outrages that have many times been perpetrated by men who thought they were serving God. The persecutor substitutes loyalty to forms of church government, to theological statements, to ceremony, for appreciation of human values. Jesus taught us to guard the interests of souls.

JOY AND PEACE.

To go about with the countenance of one who is ready to write failure as a true description of life is to deny the faith. Joy is an essential element of the religious life. Christianity provides for the joy of childhood. One of the sweet pleasures of mature and aged disciples is to witness the play of happy children. There is, however, a deeper joy than that of the child; it is the joy of those who know the sorrow of life and who have found a faith that turns sorrow into joy. Such have peace. The war within ends in the victory of faith. The lusts of the flesh and the pride of life give place to the gifts of the Spirit.

LONGSUFFERING AND KINDNESS.

Willingness to suffer wrong rather than to do wrong is the mark of the disciple. He does not stand by and watch with indifference the evil deeds of men. He rebukes by word and deed all workers of evil. But he watches himself and keeps himself from answering evil with evil. For the sake of the man who wrongs him, for the sake of the church he loves, he will restrain himself when he is lied about, when he is misunderstood, and when wicked men misuse his friendship. He endures for the sake of his better self, rather, his better self asserts itself by enduring reproaches. His kindness is moral, not merely impulsive.

GOODNESS AND FAITHFULNESS.

The religious life is consistent. The variety it displays possesses inner unity. Its thought is clear. When we become religious, we obligate ourselves to think about the whole of life. The material world, human experience, life, death, all these we must think through according to our ability.

MEEKNESS AND SELF-CONTROL.

The opposite of meekness is boorishness, rudeness, wildness. The religious man is courteous, refined, civilized. He is sensitive to the needs of others. He responds to the higher feelings of his friends. He makes his appeal to the good sense and humanity of his associates, not to their folly and animalism. His power is conserved for the highest uses. If he risks his reputation, it is for something that has value. He does not test the loyalty of friends by bursts of passion but by demands for sacrificial living.

Luke 11:42; Rom. 8:28; 2 Tim. 1:7; I John 3:17-18; Luke 2: 10; Acts 16:25; Rom. 14:17; 2 Cor. 6:4-6; 2 Tim. 4:2; Job. 22: 21; Eph. 2: 14; Phil. 4:7, 9.



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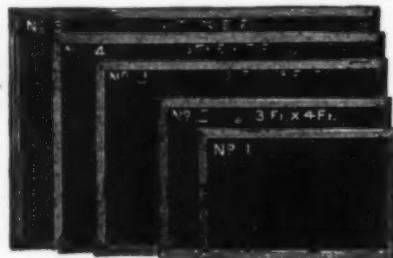
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Franklin [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Lorraine [redacted]	★ ★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Lillian [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Ted [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Mary [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Paul [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Robert [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Amelia [redacted]	★	★	★	★	★	★	★	★	★	★	★	★
Frank [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
John [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
David [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Eliza [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Grace [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
Edith [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★
J. L. Y. [redacted]	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★	★ ★

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